FORMS of DEVOTION

For the Uſe of

FAMILIES:

WITH A

PREFACE

Recommending the Practice of

FAMILY RELIGION.

To which is Added,

A SHORT EXPLANATION

Of the END and DESIGN of the

LORD's SUPPER.

WITH SUITABLE

MEDITATIONS and PRAYERS.

WITH A

POSTSCRIPT

Concerning SELF-EXAMINATION, and a few PRAYERS for the Uſe of thoſe who need or deſire ſuch Helps.

By JOHN MEARS, M.A.

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JOSHUA, xxiv. 15.—*As for me, and my Houſe, we will ſerve the* LORD.

PSALM, lxv. 2. *O thou that heareſt Prayer, unto Thee ſhall all Fleſh come.*

PSALM, lxviii. 6. GOD *ſetteth the Solitary in Families*——

PSALM, cxviii. 15. *The voice of rejoicing and Salvation is in the Tabernacles of the Righteous*——

PHILIP. iv. 6. *Be careful for nothing; but in every thing by Prayer and Supplication, with Thankſgiving, let your requeſts be made known unto* GOD.

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M DCC LVIII.

BRITISH MUSEUM

PREFACE.

PRAYER, in the ſtrict Senſe of the Word, and as it is diſtinguiſhed from Praiſes, Thankſgivings, or any other parts of Religious Worſhip, ſignifies thoſe Deſires of our Souls, thoſe Petitions or Supplications, which we offer up to the Deity, for the Supply of our Wants.

But in many places of Scripture, the word *Prayer* is uſed in a much larger and more comprehenſive Senſe, ſo as to ſignify any addreſs or application to the Deity, whether by way of *Invocation*, or calling upon his Name, or of *Adoration*, *Praiſe*, *Thankſgiving*, *Confeſſion of Sin*, *Profeſſions of Repentance*, *Vows*, and *Reſolutions of Amendment* and *new Obedience*, *Petitions* and *Supplications* for any Favours and Bleſſings, whether Spiritual or Temporal, whether for ourſelves or others, together with the aſcribing of *Glory* and *Honour* to God, commonly called *Doxologies*; the word *Prayer*, I ſay, is frequently uſed in Scripture, and in our common way of Speaking, in this large and comprehenſive Senſe.

The Obligations, that lie upon us to the practice of Religious Worſhip, in all the Parts of it above-mentioned, do ariſe, partly from

the conſideration of God as the ſupreme independent Being, poſſeſſed of all poſſible perfections, the Creator, Preſerver, and Governor of the whole Univerſe, who hath a ſovereign Dominion over all, and taketh care of all the Creatures he hath made; who is the Fountain and Original of all Perfection and Happineſs, the Author and Giver of all Good; and partly, from the conſideration of ourſelves, and the relation we ſtand in to him, as his Creatures, the ſubjects of his moral Kingdom, the Objects of his Fatherly Care and kind Providence, depending upon him for all things, being always under his Dominion and Government, and accountable to him for our Conduct. And to preſerve in our own Minds, and acknowledge to the World, this our ſenſe of his Greatneſs, Excellency, and Dominion, and our own ſubjection and dependence; and to excite, cheriſh, and ſtrengthen all pious and good Affections in our own Hearts and in the Hearts of others, ſeems to be the principal end and deſign of Prayer, and indeed of all religious Worſhip.

For, we do not pretend by our Prayers to give information to the Deity, as if he were ignorant of any thing, ſeeing he knoweth all Things, and is acquainted with our Wants and Neceſſities before we aſk him: Nor do we ſuppoſe, that we can prevail with him by our ſolicitations, to alter the Rules of his Government,

vernment, or to grant any Favours, which he is not, from his own Goodneſs diſpoſed to communicate: For the Plan of his Adminiſtration, being the reſult of infinite Wiſdom and Goodneſs, is not to be changed; and he is always diſpoſed to communicate Happineſs to his Creatures, ſuitably to their ſeveral natures, ſo far as they are qualified for it. And Prayer is a part of this Plan, and a means to diſpoſe and qualify us to receive the Bleſſings and Favours we aſk from him. Nor do we pretend by our Adorations, Praiſes and Thanſgivings to gratify any vain and ſelfiſh Affections in the Deity, as if he were a proud, ambitious Being like ourſelves; or as if we could by our celebrations add any thing to his Perfection and Happineſs, ſeeing he is far exalted above all Bleſſing and Praiſe, and ſtandeth not in need of any ſervices from us.

But we pray to him, we adore and praiſe him, and give him thanks, as an acknowledgment and teſtimony of our Dependence upon him, our ſubjection to his Government, our reſignation to his Will, the grateful Senſe we have of his Goodneſs in the many Bleſſings and Benefits he hath beſtowed upon us; and to increaſe and ſtrengthen theſe, and the like pious affections in our Minds, and engage ourſelves the more effectually to the Obedience of his holy Laws, and a conſtant uniform purſuit of every thing that is virtuous and good, in the courſe of our Converſation. This

This ſeems to be the end and deſign of Prayer, and of all religious Worſhip; and, if it be performed with ſerioufneſs, attention, and ſuitable affections, it hath a natural tendency to promote this end. And this ſhews it to be an important Duty of natural Religion, to which we are led by the juſteſt Notions we can form of the Deity, and thoſe Affections of Love and Gratitude, Reſignation and Dependence, which our Belief of his Exiſtence, Perfections and Providence have a tendency to inſpire us with. For, can a Man believe that there is a Being of the moſt perfect Wiſdom and Goodneſs, in conjunction with infinite Power, the ſupreme Maker and Governor of the whole World, and the tender Parent of his Offspring; I ſay, can a Man believe there is ſuch a Being, and not love him? Not be thankful to him? Not truſt in him, and reſign himſelf to his diſpoſal? And can he pretend to love him, to be thankful to him, to truſt in him, and reſign himſelf to his diſpoſal in all things; and not expreſs theſe inward Affections of his Mind, *by Prayer and Supplication, with Thankſgiving.*

Prayer may be offered up to God either from a number of Perſons met together, (whether in the Church, or in a private Family) all joining to preſent their common Supplications and Thankſgivings to the God of the Univerſe, which is commonly called *Public*

and

and *Family Worſhip:* Or it may be performed by a ſingle Perſon alone, and in a ſecret retirement; which is uſually called *ſecret*, or *cloſet Devotion.*

The firſt of theſe, that is *Public Worſhip*, (which is uſually accompanied with Inſtructions in Religion and Morality, and exhortations to the practice of Holineſs and Virtue) is of great uſe to preſerve a Senſe of Religion in the Minds of Men, to ſpread it through the World, and to tranſmit it to Poſterity; and ought to be carefully obſerved and duly attended upon by all, who have any regard to the Honour of God, the Intereſt of Religion, and the Morals of Men.

The laſt, to wit, *ſecret* or *cloſet* Devotion, is an excellent means to preſerve and cheriſh the ſpiritual Life, to keep a Senſe of Religion always freſh and lively in the Mind, to fortify us againſt the numerous Temptations to which we are expoſed, and excite us to a zealous and vigorous purſuit of every thing that is amiable and good, and whereby we may perfect ourſelves more and more in all moral Excellence. And every one, who is truly deſirous to retain his Integrity, and approve himſelf a ſincere Diſciple of Chriſt, a pious virtuous and good Man, and uſeful in this World according to his place and ſtation, and who deſires to be happy hereafter in the World that is to come, eternally happy in the

Favour of God the Fountain of Happineſs and Perfection, ſhould give himſelf much to *ſecret Prayer* and *Devotion*, as being an uſeful Means to ſecure him againſt the power of Temptation, to draw down the influences of the Divine Spirit, to raiſe his Mind and Affections above this World, to carry him on towards Perfection, to make him a Partaker of a Divine Nature, and ſo prepare, and diſpoſe him for that *Inheritance, which is incorruptible, undefiled, and fadeth not away, reſerved in Heaven* for the faithful Followers of Chriſt, and for all pious and good Men.

But the principal Intention of this Preface, is to recommend the Practice of *Family Religion*, which is thought to have fallen into Diſuſe, and to have been very much neglected of late Years in many Chriſtian Families. Which Neglect hath, no doubt, contributed not a little to that ſtrange Careleſſneſs and Indifferency about religious Worſhip in general, that is too viſible, in the preſent Age, among many who yet profeſs Chriſtianity: Some of whom cannot, without Breach of Charity, be ranked in the Claſs of Infidels.

A Chriſtian Family may very well be conſidered under the *Idea* of a *Church in the Houſe:* And there are ſeveral Parts of Worſhip or religious Offices, which are not ſo appropriated to the publick Aſſemblies, but that they

they may be performed in any chriſtian Family to their great Edification. As for Inſtance,

1*ſt*, Reading the Scriptures, eſpecially ſuch Places as are plain and practical; and, particularly, in the New Teſtament, with which we Chriſtians are chiefly concerned: For in that we have Jeſus Chriſt directly pointed out to us as come in the Fleſh, as dead, and riſen again, and exalted to be the Head over all. We are clearly inſtructed in the Nature of the Goſpel Covenant, the Terms of our Acceptance with God, and all the Particulars of our Duty, as rational and moral Agents, as Diſciples of Jeſus Chriſt, and Candidates of that immortal Life and Happineſs, which is ſo fully and evidently brought to Light by his Goſpel. Now the reading of theſe Books in our Families with Reverence and Attention, is a Means of making ourſelves, our Children, and our Servants, acquainted with the whole Body of the Chriſtian Doctrine, as delivered in the Holy Scriptures, and preſerving an habitual Senſe of it upon our Minds.

2*dly*, Singing the Praiſes of God, in Pſalms and Hymns, and ſpiritual Songs, is another Part of religious Worſhip, which may ſometimes be uſed in private Families to their Edification. For it has a Tendency to compoſe the Mind, and fit it for the other Parts of Worſhip that may follow, and is itſelf an Act of

of Devotion, that is directly expreſſive of our Delight in God, our Joy in his Government, our Acknowledgment of his adorable Perfections, and our Gratitude for his many Bleſſings and Benefits to us, and to all his Creatures.

3dly, Another Part of Family Religion, and which ſhould not be neglected, even when ſome Circumſtances may, upon Occaſion, excuſe an Omiſſion of others, is a ſerious and ſolemn Addreſs to God by united Prayers and Supplications with Thankſgiving, which ſhould daily be offered up in the Name of his Son Jeſus Chriſt. A

4th. Part of Family Religion, and a very important one, may be reckoned *catechetical Inſtruction*, that is, inſtilling into the Minds of the Young and Ignorant, the Grounds and Principles of Religion, the firſt Elements (as they may be called) of Piety and Virtue, in a plain, eaſy, and familiar Manner. This is a needful and uſeful Part of Family Religion: But it is not expected that it ſhould be daily practiſed, as that of religious Worſhip or reading the Scriptures, but only at proper Times and Seaſons, when there is moſt Leiſure and Freedom from other neceſſary Buſineſs; as particularly, on the Lord's-Day. And this is a Duty incumbent on all who have the Bleſſing of Children, who are by divine Providence committed to their Parents for

for Tuition and Education, that they may be fitted for Uſefulneſs in the World according to the Stations they may be deſigned for, or placed in, and that they may be trained up by the early Practice of Holineſs and Virtue for the more noble and divine Employments, Offices, and Entertainments of an higher and better State hereafter. And if Maſters and Heads of Families have Servants, who need to be inſtructed in the ſame familiar Manner, and are willing to receive Inſtruction from them, they ſhould readily condeſcend to communicate Inſtruction to them alſo, not counting it a Trouble or Burthen to be taken up in ſuch an uſeful Work: For Servants are Part of a Maſter's Charge, and he ought to have an Inſpection, as he has an Authority, over them.

And with all theſe Parts of Family Religion that have been mentioned, there ſhould be joined in the

5th. Place, A prudent Chriſtian Diſcipline. Heads of Families have a Power over their Children and Servants. They are their Rulers and Governors, and it is their Duty to ſee that Order and Regularity be preſerved among them. They are to check and diſcountenance Vice, and all Appearances of it, or Tendencies towards it, and to encourage Piety and Virtue, and cheriſh the Beginnings of it, and the Eſſays towards it. And it is their Duty

as

as Governors of ſuch Societies, to admoniſh, reprove, and correct as there is occaſion; and to commend, encourage, and reward what is virtuous and praiſe-worthy.

Thus ſhould Parents and Heads of Families behave themſelves wiſely and religiouſly in a perfect Way, and walk within their Houſes with upright Hearts, every Day bleſſing their Houſholds; frequently inſtructiug them in the Principles of true Religion, and the Rules of Virtue: Encouraging them to walk ſteddily and uniformly in the Paths of Righteouſneſs; and withal keeping a Watch over them, and good Order and Diſcipline among them. And that they themſelves may be uniform in their Character and Conduct, and not bring a Reproach upon Religion, they ſhould look well to their own Converſation in all the other Parts of Life, that they may be juſt and charitable, ſober and temperate in all Things, as well as pious and devout. Men muſt be good Moraliſts, and uſeful Members of Society, if they would approve themſelves to God as his ſincere Servants and Worſhippers, otherwiſe they can be accounted of only as Hypocrites and Diſſemblers, who *have a Form of Godlineſs*, but are Strangers to the Life and *Power of it*. Fathers and Maſters of Families, who have Children and Servants under their Inſpection and Care, ſhould conſider it as their Duty in that Reſpect and Capacity, not only to keep

up

up the Worſhip of God in their Houſes, but alſo to ſet them an Example of all Virtue, of all Goodneſs and Righteouſneſs, and Truth, and of every Thing that is decent and comely, that is worthy and excellent, and uſeful in human Life, whereby they may adorn Religion, and recommend it the more effectually to others; and eſpecially to thoſe, who, as Members of their Families, are committed to their more immediate Care, and are uſually with them, ſeeing their Conduct, and obſerving every Thing they ſay or do; and, being prone to Imitation, are very apt to follow their Example, and learn their Ways.

This now is the Religion of a Family under the *Idea* of *a Church in the Houſe*; and this is what we would earneſtly recommend to all Parents and Maſters of Families, to ſet up and maintain in their ſeveral Habitations; namely, that they would daily worſhip God jointly and together, and obſerve the other Branches of Family Religion and Diſcipline, in their proper Seaſons, and as there is Occaſion and Opportunity.

It is here taken for granted, (which no one can deny, who acknowledges the Obligations either of natural or revealed Religion) that God is to be worſhipped by the whole intelligent and moral Creation; and particularly by Mankind, on whom he hath conferred ſo many Favours and Benefits; and for whom he hath done

done, and is ſtill doing, ſo great Things: And that they ought to perform this Homage both in ſecret, or each Individual ſingly and alone; and alſo in Public, or by Multitudes aſſembled together in ſuch Numbers as may conveniently meet in one Place, to offer up their joint Addreſſes to the Parent of the Univerſe. Mankind by the Frame and Conſtitution of their Nature, are religious as well as ſocial Creatures, and thereby led to the Acknowledgment of a Deity, and diſpoſed to love, reverence and worſhip him, as well as to the Exerciſe of the ſocial Affections, and the Practice of the ſocial Virtues towards one another, and are therefore bound to worſhip God in Society, as well as ſingly, or each Individual by himſelf alone. This is the general Foundation of ſocial Worſhip, which may be conſidered either as that of one Family, or of many Families joining together, at ſtated Times, for religious Worſhip and Inſtruction in a more ſolemn and public Way. The Reaſons and Obligations of both are, in ſome Meaſure, the ſame, and both contribute to promote and carry on the ſame End.

Building now on theſe general Principles, which none can conſiſtently deny, except an Atheiſt, we may thus argue the Obligations of Family Religion, under the Notion of a *Church in the Houſe.*

1*ſt*, It

1*ſt*, It is a ſolemn Act of Honour to the Divine Majeſty, and a juſt Homage due to him from every Family.

2*dly*, It is a good Means to preſerve a Senſe of God, and of the Obligations of Religion and Morality, in the Minds of the ſeveral Members of the Family, and has a plain Tendency to cheriſh good Affections in their Hearts, and it helps to tranſmit the Knowledge and Practice of Religion from one Generation to another.

3*dly*, It being incumbent on us as ſocial Creatures to worſhip God in Society, and exhort one another to Love and good Works, and a Family being a Society moſt intimately united and nearly related, and deeply intereſted in one another's Welfare, it is very fit and reaſonable, and conducive to their Intereſt as a Society, that they join together in worſhipping their Maker, who hath built them up into a Family, and in exciting one another to Piety and Virtue, and every Thing that is lovely, and of good Report. And,

4*thly*, It is a good Means likewiſe to unite them in Love and Affection to one another, and has a great Influence towards maintaining Peace and Harmony, Good-Will and Friendſhip among them, and engaging them to the faithful Performance of the Duties they owe to one another, as Members of ſuch a Society, and according to the ſeveral Relations that obtain among them.

If

If any one therefore who is a Head or Maſter of a Family, hath a juſt and ſerious Regard to the Honour of God and Religion, if any Regard to the Souls of his Children and Servants, and thoſe who may come after him: If any Regard to the Intereſt of his Family as a Society, and to its Peace and Tranquillity, and the Fidelity of the ſeveral Members according to their Stations and Relations in it, he muſt conſider it as an important Duty to make his Houſe as a little Church, or Sanctuary, wherein God is daily called upon by ſerious Prayer and Devotion, and wherein plain and familiar Inſtructions, and earneſt affectionate Exhortations to Piety and Virtue, are given to the young and ignorant, and prudent Diſcipline is duly exerciſed and carefully kept up, and good Order obſerved and maintained among them.

To enlarge upon theſe Arguments to the Length they would bear, would be too tedious in a Preface, and ſwell this Work too far beyond the deſigned Limits. We have therefore only mentioned them, and leave them to the ſerious Reflections of the attentive Reader, who may eaſily diſcern the Strength and Tendency of them to enforce the Exhortation to Family Religion, and convince the Mind of the Importance and Uſefulneſs of it.

As to the frequency of performing this Duty, or the proper Times and Seaſons of Family

mily Worſhip, they are in great Meaſure, left to be determined by the Prudence of Chriſtians. And in this Matter we cannot follow a better Rule of Direction than what is pointed out to us by the Courſe of Nature, in the Interchanges of Night and Day, and the Succeſſions of Darkneſs and Light, that is, the *Morning* and *Evening* of every Day, which are very proper Seaſons of Devotion, both for the Family and the Cloſet. You may read to this Purpoſe, *Pſalm* xcii. 1, 2. v. 3. cxli. 2. and cxlv. 2.

And when we reflect on the kind Proviſion which our heavenly Father in his Goodneſs and Bounty makes for us, in giving us *Day by Day our daily Bread*, this ſhould teach us when we ſit down to our Meals, to addreſs ourſelves to him in a ſhort and ſerious Prayer for his Bleſſing upon us in the Uſe of our Food, that it may yield ſuch Nouriſhment to our Bodies as is neceſſary to their Support, and the Continuance of Health and Strength, together with an affectionate and thankful Acknowledgment of the Goodneſs and Kindneſs of Providence in covering our Table, and giving us from Time to Time Food convenient for us. Theſe ſhort Addreſſes to God on ſuch Occaſions are Parts of the Worſhip of a Family, which ought neither to be neglected, nor performed in a ſlight, careleſs and haſty Manner, for they are very reaſonable Acts of

Devotion, proper to be obſerved by all Perſons, and they ſhould be always done with Seriouſneſs and Reverence.

Though enough has been ſaid to engage a ſerious Mind to the ſtated Exerciſe of Family Religion, yet we cannot omit to conſider a little the chief Excuſes and Apologies with which ſome are apt to ſatisfy themſelves in the habitual Neglect of ſome Parts of it. I ſay, ſome Parts of it, becauſe I would not willingly ſuppoſe that any Chriſtians are guilty of diſregarding all of them. The Excuſes and Apologies which are commonly made, are moſtly (I think) theſe two, want of Time; and want of ſuitable Gifts and Abilities for the Performance of religious Worſhip, as the Mouth of a Society.

1. There are ſome who plead Want of Time. They ſay the Buſineſs of their Callings, and their neceſſary ſecular Affairs, which it is their Duty to mind, and which are not to be neglected, are ſuch as will not allow them Time for the daily Worſhip of God in their Families.

Now in anſwer to this Excuſe, it is readily allowed in the firſt Place, that it is the Duty of every Man to mind his lawful Buſineſs, to be diligent and induſtrious in it, and to take ſuch prudent and reaſonable Care of his worldly Affairs, that he may be able to do Juſtice to all with whom he has any Dealings, that he

he may be uſeful and do good in his Place and Station, and make a competent Proviſion for himſelf and his Family. Theſe are good Motives of Action, and laudable Ends for a Man to propoſe to himſelf in the Conduct of Life, and the carrying on of Trade and Buſineſs, and they are not uſually to be attained without a good Degree of Care, Attention, and Diligence.

It is allowed alſo, in the ſecond Place, that the performance of Family Worſhip may on ſome particular Occaſions give Way to ſome very urgent and neceſſary Buſineſs that may happen to interfere with it at that Time, and cannot be put off to another Seaſon. Such Caſes may ſometimes happen, and it muſt be left to every one's own Prudence to judge of them. But as they are not uſual, and do not every Day occur, they can be no Excuſe for the habitual Neglect of the Duty. The Duties of civil Life, and thoſe of Religion, are not inconſiſtent with one another. But Wiſdom is profitable to direct, and a little Diſcretion will eaſily reconcile any Difficulties of this Kind that may fall in the Way. The Man who honeſtly ſtudies to guide his Affairs with Judgment and Prudence, and has an Heart ſincerely diſpoſed to Religion, will ſeldom be at a Loſs to find Time and Leiſure to worſhip God with his Family, and yet mind

his Buſineſs with a ſufficient Degree of Care and Application.

3dly, Let ſuch as ſay they cannot find Time for Family Worſhip through the Hurry and Multiplicity of Buſineſs, remember and conſider that human Cares and Endeavours without the Bleſſing of God, and the Concurrence of his Providence will prove but vain and fruitleſs, and therefore together with their own Care and Pains, they ſhould always join their humble and ſerious Prayers to God for his Bleſſing on them; committing themſelves and their Affairs to his Conduct, looking up to him for Succeſs, if it be his Will, and ſubmitting the Iſſue to his wiſe Diſpoſal, and remembering withal to offer up their affectionate Praiſes and grateful Acknowledgments for any proſperous Events they meet with, for all the good Things they receive, and for all the Bleſſings of Providence, which are daily beſtowed on them and theirs. *Solomon* indeed hath ſaid in *Prov.* x. 4. that *the Hand of the diligent maketh rich*; and the Saying is very juſt: For Diligence and Induſtry have a natural Tendency in the uſual Courſe of Things to procure Wealth, and advance a Man in the World. But to let us ſee that Succeſs and Proſperity, and the Attainment of Wealth and Honour, are not the Effects of Diligence alone, but owing to the Co-operation of Providence, with our own Endeavours, the ſame wiſe Man obſerves

obſerves in another Verſe (*viz.* 22d) of the ſame Chapter, that *the Bleſſing of the Lord maketh rich.*

It is a certain Truth, that without the concurrence of Providence, *Vain is the help of Man*, and vain are all his Cares and Endeavours. *Except the Lord build the Houſe* (ſaith the Pſalmiſt, Pſ. cxxvii. 1, 2.) *They labour in vain that build it: Except the Lord keep the City, the Watchman waketh but in vain. It is vain for you to riſe up early, to ſit up late, to eat the Bread of Sorrows.* It is God, the ſupreme Lord and Governor of all, who builds us up into Families, who ſecures our Habitations, and proſpers our Labours; and therefore there is nothing more reaſonable than with all our Cares and Endeavours, to join the daily Practice of ſerious *Prayer and Supplication with Thankſgiving*, not only each of us ſingly, and by himſelf alone, but in Conjunction with our Families, and all the Members of them, as many as are capable and willing to join in ſo uſeful and reaſonable a Service.

The Worſhip of God is a duty of ſuch Importance, and ſo neceſſary to rectify the Diſorders of our Affections, and improve our Minds in moral Excellence, and thereby entitle us to, and prepare us for the divine Favour and Acceptance, that no worldly Cares ſhould baniſh it out of our Families.

And if the periſhing Concerns of this Life, make us regardleſs of a Means ſo uſeful to diſpoſe and qualify us for ſo great a Bleſſing, it is a Sign we have but little Affection to it in our Hearts, and but a low degree of Zeal, either for our own true Happineſs, or that of our Children and Domeſtics. A wiſe and good Man, who makes a right Judgment of Things, who values them according to their real Worth, and their tendency to promote the Perfection and Happineſs of the human Nature, will count it a Privilege and an Honour that he is permitted to worſhip God with his Family; he will perform it with Delight and Pleaſure, and never think the little Time, that is taken up in ſuch an uſeful Exerciſe, to be loſt or miſpent; eſpecially when it may eaſily be ſo ordered as not to entrench on the neceſſary Buſineſs of his Calling, nor be any Hindrance to the carrying on his ſecular Affairs. A little Time redeemed from trifling Amuſements, would ſoon make up the Loſs of what is taken up in Family Worſhip. And ſurely there is no Compariſon between the one and the other, nor would any Perſon of the leaſt Reflection put them in the Balance.

The Truth is, this Excuſe for the Neglect of Family Religion, from want of Time, is, generallly ſpeaking, but a mere Pretence: For none of us want Time for many other

other Things of far leſs Importance. How many can, without grudging the Loſs of Time, throw away Hours together in Diverſions, or in idle and impertinent Chat, who yet would think much to ſpend a Quarter of an Hour in reading a Portion of holy Scripture, and offering up a few Addreſſes to God with their Families, a Service which may be performed acceptably even in leſs Time. But if we would order the Affairs of our Families with a little Thought and Diſcretion, and had but Hearts duly affected to Devotion, there are but few, if any, of us ſo circumſtanced, but that as much Time might eaſily be found, as would ſuffice for ſome parts of Worſhip in our Families every Day.

But it is needleſs to inſiſt farther in anſwering this Excuſe, which is confuted by the Experience of Multitudes, both of former and later Times, who have been diligent in their Buſineſs, have had alſo a great deal to do that required a good degree of Attention and Application, and have been bleſſed with a good Share of Succeſs in their Affairs, and yet were at no loſs for Time, to perform the Worſhip of God in their Families, but kept it up conſtantly and regularly every Day.

2. The other Excuſe which ſome make for their Omiſſion of Family Worſhip, is, the want of ſuitable Gifts and Abilities, or a due Preſence of Mind, to lead the Worſhip of a

Society. They complain that their Knowledge in the matters of Religion is but ſmall and defective, and they cannot expreſs their Thoughts with Propriety on religious Subjects, ſo that they are afraid they could not perform the duty in a decent Manner, and to the edification of the Family: An End which ſhould be carefully regarded in all Acts of ſocial Worſhip.

But it will not be difficult to give a ſatisfactory Anſwer to this Objection, if there be but a willing Mind to the Duty, and an Heart ſincerely diſpoſed to the Worſhip of God, and truly deſirous that the Members of the Family ſhould be impreſſed with a ſerious ſenſe of Religion and another World.

What is alledged in the Objection, may be very true, as to many ſincere and good Chriſtians, that they have not the Faculty of expreſſing their Thoughts properly, and in a ſuitable and becoming Manner, as the Mouth of a Society in Prayer. This is a Defect or Imperfection which even ſome very intelligent Perſons may labour under. But this Defect may, in ſome Meaſure, be remedied by a little previous Study and Premeditation, which for other Reaſons, as well as this, is very fit to be uſed before we addreſs ourſelves to the great God, and that whether a Perſon is to preſide in Prayer, and lead the Worſhip of a Society, or is only to join with him who does

ſo;

ſo: For we are not to ruſh into the Preſence of God raſhly and inconſiderately, but we ſhould recollect our Thoughts, and conſider beforehand, what we are going about, that we may compoſe our Minds, and fix our Attention, without which our Devotion will be cold and languid, broken and interrupted, void of Life and Spirit, and little better than a mere Lip-ſervice, unaccompanied with the Heart and Affections: In which caſe it can neither be acceptable to God, nor edifying or profitable to ourſelves.

But the true Anſwer to this Complaint is this, that the Imperfection or Defect complained of may be ſupplied by the uſe of good Forms prepared and compoſed beforehand, either by the Perſon himſelf who is to officiate, or by any others; a Variety of which are to be met with in Books of Devotion, compoſed for the uſe both of the Cloſet and the Family. Theſe may be eaſily had, and uſed very profitably, only the Perſon, who makes uſe of them, ſhould ſtudy to chuſe the beſt, for they are not equally good, and he ſhould make ſuch Variations as may be agreeable to his own Judgment of Things, and ſuitable to the Circumſtances of his own Family.

It is one of the unhappy conſequences that have attended the Diviſions amongſt Proteſtants in theſe Kingdoms, that the contending Parties have been apt to run into Extremes:

And

And hence it hath come to paſs, that the too rigorous impoſition of a Liturgy, or Form of public Worſhip, liable to Exceptions in ſeveral Inſtances, hath begot in the Minds of many ſerious Well-meaning Chriſtians a Diſlike to all Forms of Devotion in general. As, on the other hand, ſome ſerious well-meaning Chriſtians have been ſo fond of a public Liturgy and Forms of Prayer, as to deſpiſe all conceived Prayer: And many have been ſo accuſtomed to them, and confined themſelves ſo cloſely to the Uſe of them, that if they have not their Form, they cannot pray at all, or even join with thoſe who do not uſe it.

Now theſe are Extremes on both Sides, and both are culpable, and they ariſe from groundleſs and unreaſonable Prejudices, which ought not to be indulged. For religious Worſhip may be performed acceptably, and to Edification, either the one way, or the other. And as thoſe, who can pray, with Judgment and Propriety, without the help of a ſtinted Form, ſhould not be confined to it: So they, who cannot pray without one, or not ſo well, ſhould not be hindered or diſcouraged from the uſe of a well compoſed Form.

There is no need to meddle in this Preface with the Controverſy about the lawfulneſs or unlawfulneſs, the expediency or inexpediency of Forms of Prayer. It is hoped and preſumed,

preſumed, that, in the preſent Age, there are not many who judge it unlawful to make uſe of, or join in a well compoſed Form, when they are left to their own Diſcretion in the Choice and Uſe of it; which is the Caſe with reſpect to private Perſons, and Maſters of Families, both in and out of the national Eſtabliſhment. And it may be preſumed, without diſreſpect to any particular Perſons, that it would be more expedient for the generality of Chriſtians, to make uſe of a good Form, than truſt to their own Abilities, or neglect the Worſhip of God in their Families altogether. The old Puritans (as they were formerly called) or Proteſtant Nonconformiſts in theſe Kingdoms, not only allowed the lawfulneſs of praying by a Form, but even the greater expediency of it, in ſome Caſes. Nor do the Proteſtant Diſſenters at this Day, found their ſtated diſſent from the Worſhip of the Eſtabliſhed Church, merely upon the uſe of a Liturgy: But their main Objection, (ſo far, I mean, as relates to public Worſhip, for what relates to Church Government, and the Authority of the Clergy is of another Conſideration) their main Objection, I ſay, is, that there are ſeveral Paſſages in the Liturgy of the Church which they cannot join in, and the Uſe of it is ſo rigorouſly enjoined, that there is no liberty to add, alter, or omit any Thing. And it is well known, that the main Body of the

the Diſſenters in *England*, at the Reſtoration of King *Charles* the Second, in the Year 1660, would, for the ſake of Peace, have complied with the Uſe of the preſent Liturgy, had it not been ſo rigidly impoſed, that not the leaſt Word or Sentence was left to the Diſcretion of the Miniſter, which is too great an Honour for any Work compoſed by fallible Men, and which cannot but occaſion great difficulty and uneaſineſs to honeſt and ingenuous Minds, who are tied down to ſuch an invariable Uſe of it, many of whom may well be ſuppoſed to differ in their Judgment from what is the plain and obvious meaning of ſeveral Expreſſions which occur in it.

Such Perſons then as cannot perform Family Worſhip, with Judgment and Decency, without the help of a Form, ought to make uſe of one: For all Men's Talents and Abilities are not alike. It is not every Man that has a faculty of ſpeaking with Propriety in the Preſence of others, eſpecially on grave and ſerious Subjects and ſolemn Occaſions: Nor can it be expected, that every Father of a Family ſhould be able, without ſuch Aſſiſtance, to lead the Devotions of his Family, ſo as to anſwer the End of ſuch an Exerciſe, and promote their Edification. Some, I doubt not, may be able to do it very well. But there are many, who yet are pious and devout Perſons, and of honeſt and good Hearts,

Hearts, whoſe Gifts are not ſuited to ſuch a Work, or have not a ſufficient degree of Aſſurance and Preſence of Mind, to undertake it. Now ſuch may reaſonably be allowed and exhorted to make uſe of good Forms, and there are not wanting plenty and variety of them among us. They are not, indeed, equally good, ſome of them are but indifferent, and done with very little Judgment. But others are well compoſed, and with Judgment and Propriety, both as to Sentiment and Stile.

I ſhall not take upon me to paſs a Judgment upon the Compoſures of any particular Author; but ſhall only obſerve in general, that all Books of this Kind are to be conſidered only as Helps: And as no Man is confined to them, ſo they muſt be uſed with Caution and Diſcretion: For, as was obſerved before, every Man ſhould uſe his own Judgment and Underſtanding, in the Aſſiſtance he takes from the Compoſures of others, who, how learned, judicious, and pious ſoever they may have been, were but Men, ſubject to Imperfections, and liable to Miſtakes; and therefore not to be blindly, or implicitly followed.

The general Directions and Patterns, which we have in the Holy Scriptures, are our ſafeſt and beſt Guide. If we keep to them, and imitate them as near as we can: We are in no danger of going aſtray, or mixing any thing

thing with our Devotions, that is unfit, improper, or unbecoming in our Addreſſes to the Divine Majeſty. Some, otherwiſe great and good Men, not duly attending to this Rule, and following Imagination more than Judgment, have ſtrangely departed from the ſimplicity of the Goſpel Worſhip in ſeveral Reſpects, and particularly in this, that they have introduced into their Prayers, and public Liturgies, the doubtful and diſputable Opinions of private Perſons or Parties, and have ſometimes expreſſed themſelves in a Manner that is quite unintelligible. Whereas nothing ſhould be introduced into our Prayers, but what every Chriſtian may, with a little Attention, eaſily underſtand, and can, without the leaſt Scruple or Heſitation, join in. If this Rule were obſerved, Chriſtians would never be at a Loſs, or find any Difficulty in joining with one another, in religious Worſhip, notwithſtanding any different Opinions that might be among them: For nothing would be in their Prayers, but what all Chriſtians agree in. And in compoſing the following Forms of Devotion, a ſpecial regard has been paid to this Rule: And it is hoped, that nothing will be found in them, that any Chriſtian need ſcruple to make Uſe of, or may not eaſily underſtand.

We ſhall now conclude this Preface with a ſhort Exhortation to all Fathers and Heads of Families,

Families, that conſidering the importance of this Duty of Family Religion, they would make Conſcience of obſerving it in their ſeveral Habitations. It is ſaid, that this laudable Practice is, of late Years, fallen into Diſuſe, and generally laid aſide in moſt Houſes. It is hoped however, that the total neglect of it is not ſo univerſal as is apprehended by ſome, but that there are many, who ſtill keep it up, and are not aſhamed to acknowledge God in their Families, and call upon their Children and Servants to join with them in Prayers, Supplications and Thankſgivings, to that great and good Being, on whom they continually depend, to whoſe Government they are ſubject, and in which they have reaſon to rejoice; to whoſe Fatherly Care, and kind Providence they are indebted for all their Enjoyments, and in whoſe Favour alone their Happineſs is placed. And we would earneſtly beſeech all, into whoſe Hand this Book may come, as they regard the Honour of God and Religion, the Intereſt of true Virtue, the good of their own Families, and the Peace of their own Minds, that they would not allow themſelves in the habitual omiſſion of this Duty. Let thoſe, who have hitherto neglected it, be perſuaded to begin it, and keep it up for the Future: Let thoſe, who have dropped it, be perſuaded to revive it, and take it up again: Let ſuch, as have always

always practiſed it, be encouraged to perſiſt in it: And let all endeavour to keep up the Practice of Family Religion, in all the Parts and Branches of it, that their Houſes may be as ſo many little Churches, or Sanctuaries, wherein God is continually called upon, and a due regard is paid to every Thing, that is comely and virtuous, lovely and reputable, decent and orderly: Wherein he may delight to dwell, and upon which he may ſhower down the Bleſſings of his Goodneſs, and beſtow the Communications of his Favour, and the Influences of his holy Spirit.

If the following ſmall Collection of Forms of Devotion may be of any uſe to encourage the Revival of Family Religion, and to aſſiſt ſincere Chriſtians in the performance of it, the Authors have their End, and will think their Pains well beſtowed. And it is their Heart's Deſire and Prayer to God, for all their Chriſtian Friends and Brethren, that they may not be led away by any bad Examples into a Careleſſneſs and Indifferency about Religion and the Worſhip of God, which is become too much the Faſhion of the preſent Age; but that they may ſtedfaſtly reſolve, and carefully perform it, that, whatever others do, *They and their Houſes will ſerve the Lord.*

To

To his Bleſſing, Protection, and Conduct, we commend them, and their Habitations; praying, that the moſt High may dwell with them, and *encompaſs them with his Favour, as with a Shield.* To him be Glory in all the Churches and Families of the Faithful, by Jeſus Chriſt, throughout all Ages, World without End. *Amen.*

FORMS OF DEVOTION, &c.

A Prayer for the LORD'S-DAY MORNING.

MOST great and glorious JEHOVAH! the King eternal, immortal, invisible, the only wise God; to whom be honour and power everlasting. We desire now, with the humblest reverence, to render unto thee, that tribute of religious homage, adoration, and praise, which is most justly due to thee from thy reasonable creatures, and the subjects of thy moral government. Thee we would celebrate and adore with all the powers

and affections of our ſouls, who art the great Creator of the univerſe, who madeſt the earth by thy power, and haſt eſtabliſhed the world by thy wiſdom, and who haſt ſtretched out the heavens by thy diſcretion; and who delighteſt in the free and abundant communications of thy goodneſs. To thee we owe the wonderful frame of our bodies, and the noble faculties of our immortal ſouls. And we have been the conſtant charge and care of thy Providence, ever ſince we came into the world. How many, O Lord our God! are the wonderful works which thou haſt done, and thy thoughts of mercy to us-ward? If we would declare, and ſpeak of them, they are more than can be numbered. We bleſs thee, for the accommodations thou haſt given to ſweeten our paſſage through this pilgrimage ſtate: but eſpecially for the ſpiritual benefits conferred upon us through Jeſus Chriſt: that thou haſt ſo loved the world, as to ſend thine only-begotten ſon to ſeek

and

and to ſave that which was loſt. We adore and magnify thy name, for the clear revelation he hath brought us of thy will, and of our duty, and for the glorious diſcoveries of the exceeding riches of thy grace and mercy towards us. We bleſs thee, for his moſt holy and perfect example; and eſpecially for that moſt wonderful inſtance of his love towards us, his ſuffering and dying for our redemption; for his reſurrection from the dead, and aſcenſion into heaven; for the great and precious promiſes of the new covenant; and the aſſurances which are given us of a bleſſed reſurrection, and that life everlaſting, which is the gift of thy grace through Jeſus Chriſt. What ſhall we render unto thee, O Lord, for all thy loving-kindneſſes towards us? We acknowledge that we are utterly unworthy of the leaſt of this thy goodneſs to us; for we have, in many inſtances, carried it moſt ungratefully and diſingenuouſly towards thee. But we would humbly lay

hold of thy offered mercy through Jeſus Chriſt, upon the moſt gracious and reaſonable terms of the Goſpel Covenant. To thee we deſire to yield up ourſelves by a ſincere and unreſerved dedication. It is the purpoſe of our hearts, by the aſſiſtance of thy grace, to make it the very buſineſs of our lives to ſerve and glorify thee. Lord, help us this Day to worſhip thee in ſpirit, and in truth. We acknowledge it as an inſtance of thy great goodneſs, that thou haſt ſignified thy will, that there ſhould be one day in ſeven ſet apart from our worldly buſineſſes and cares to thy more immediate worſhip and ſervice. Aſſiſt us, we beſeech thee, by thy ſpirit, to make a right improvement of the ſeaſons and means of grace, which are ſo frequently returning upon us, that, in the uſe of them, we may grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. We are ſenſible of the backwardneſs and indiſpoſedneſs of our hearts

to

to ſpiritual exerciſes. But do thou, O Lord, enlighten, raiſe, and quicken us; and grant that we may have faith in a lively exerciſe, and may have holy and good Affections enlarged in our ſouls. Let our hearts be fixed, O God, let our hearts be fixed, and let us be enabled to govern our thoughts that we may ſerve thee without diſtraction. May we join with the ſolemn aſſemblies of thy people, with a pure and fervent devotion, in offering up our united prayers and praiſes, and in attending on the ordinances of thy houſe. And let us be enabled to ſay from happy experience; that it is good for us to draw near unto thee, and that thy Tabernacles are very amiable. Aſſiſt thy ſervants who are to miniſter to thy people in holy things; and let the word they ſhall deliver in thy name, be as good ſeed ſown in good ground, that being received into good and honeſt hearts, it may bring forth abundant fruit in our lives and converſations. And grant that

we may ſo attend upon the duties and ordinances of thy Sabbaths in thy Church below as to be prepared for the higher exerciſes and enjoyments of thy heavenly Temple and Kingdom through Jeſus Chriſt our Lord, to whom be glory for ever and ever. *Amen.*

Another Prayer for LORD'S-DAY MORNING.

O Incomprehenſible JEHOVAH! the Holy, Holy, Holy Lord God Almighty, the God of Nature, of Grace, and of Glory! Thou art exalted above the Hallelujahs of Angels, and yet condeſcendeſt to declare thyſelf well pleaſed with the prayers and praiſes of ſuch worthleſs Creatures as we are, when offered up in the ſincerity of our Hearts.

We thank thee, O Lord! for the return of this day; a day peculiarly ſet apart to thy more immediate worſhip and

and ſervice; and would eſteem it our privilege and happineſs to be thus employed. This is the day which the Lord hath made, may we rejoice, and be glad in it! Many are the ſeaſons of this kind, which thou haſt been graciouſly pleaſed to favour us with. But we muſt acknowledge, that we have not improved them as we ought to have done, to the honour of thy Name, and to our own ſpiritual benefit. Lord! pardon our negligences and defects. And ſince it hath pleaſed thee to put another ſacred opportunity into our hands, aſſiſt us by thy grace, that we may worſhip thee in ſpirit and in truth, with a pure Adoration and Devotion.

With all the powers of our Souls would we praiſe and celebrate thee, the greateſt and beſt of Beings, who art, from everlaſting to everlaſting, unchangeably poſſeſſed of all poſſible perfections. Glory be to thee, the Father Almighty, the maker of Heaven and Earth, and of all

all things viſible and inviſible! Who ſpakeſt the word, and they were made; who commandeſt, and they were created!

We bleſs that moſt wiſe and powerful and benign providence, which extendeth it's care to numberleſs orders of Beings: And, particularly, to us of the Human Race.

But, eſpecially, we adore thee, under the amiable character of a God in Chriſt reconciling the World unto thyſelf. Bleſſed for ever be thy Name, that in compaſſion to our periſhing ſtate, thou didſt, in the fulneſs of time, ſend thy only-begotten Son, to take upon him human fleſh, to inſtruct us in the nature of true religion; to lead us by his own example in the paths of righteouſneſs and true holineſs; and to put away ſin by the ſacrifice of himſelf. And we would, in a particular manner, bleſs thee, for his reſurrection from the dead; that having for us men, and for our ſaltion, ſubmitted to the deepeſt humiliations,

tions, and to the moſt bitter and dolorous paſſions, and to the cruel and ignominious death of the croſs, he, on the firſt day of the week, which is therefore ſanctified to his honor, brake the bands of death, and roſe triumphant over it, and is now at the right hand of the majeſty on high. Let us ſo know him in the power of his reſurrection, as to be thereby effectually engaged to walk in newneſs of life, and to ſeek the things which are above. And let us look forward, with faith and hope, to that glorious day, when he ſhall come again to take us to himſelf, that where he is, there we may be alſo.

Be graciouſly preſent, we beſeech thee, this day to the ſeveral worſhipping ſocieties of thy people. We would join in ſpirit with all, that, in every place, call upon the name of Jeſus Chriſt our Lord: Making it our earneſt requeſt, that the intereſts of real vital Chriſtianity may be every where, happily promoted.

May

May thy Sabbaths, O Lord, be our delight; holy and honorable in our eſteem. And let all our religious ſervices be animated with pious and devout affections. Grant, that we may not be forgetful hearers of the word, but doers of the work required. And let not the cares of this life, the deceitfulneſs of riches, and the luſts of other things entering in, choke the word, and render it unfruitful. May we this day have communion with thee, our heavenly Father, and with thy Son Jeſus Chriſt, in the ordinances of thine appointment. And grant, that in the uſe of the means of grace, which thou affordeſt us, we may grow up in all holineſs and goodneſs, 'till we be made meet for a better world, where we hope to love, to praiſe, and obey thee in a far more perfect manner, than now we are capable of doing.

And, in the proſpect of that happy ſtate, we would now join with the univerſal Church of Heaven and Earth, in

that

that glorious Hymn of praiſe, Bleſſing, and Honor, and Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb, for ever and ever. *Amen.*

A Prayer for the LORD'S-DAY EVENING.

O Incomprehenſibly glorious Majeſty! the bleſſed and only Potentate, the King of Kings, and Lord of Lords. Thou dwelleſt in light to which no mortal ſinful eye can approach. We are not yet fitted for the immediate viſions of thy glory. Yet thou haſt not left thyſelf without witneſs among us, but haſt made ſuch diſcoveries to us of thy divine Majeſty and amiable perfections, as juſtly entitle thee to our higheſt love, our profoundeſt reverence, and our moſt unreſerved devoted obedience. In all thy wonderful works, which are continually before

before our eyes, we may behold the bright impreſſions of thy Power, Wiſdom and Goodneſs. We carry about us in the frame of our own bodies, and in the faculties of our immortal Souls the living proofs of a Deity. Thou Lord haſt made us reaſonable Beings of an higher order than the brutes, and didſt originally deſign us for knowing, loving, and obeying thee, and for being happy in the enjoyment of thee, the infinite good. And bleſſed be thy name, that when all had ſinned and come ſhort of thy glory, and were fallen from the noble end of their Creation, when the whole world was become guilty before thee, thou hadſt compaſſion upon us in our ſinful periſhing ſtate, and haſt, in thy ſovereign wiſdom and love, provided a glorious Saviour for us, that through him we might be recovered to holineſs and happineſs. We bleſs thee, that, in the fulneſs of time, thou diſt ſend thine own Son into the world, to inſtruct us

by

by his heavenly doctrine, to guide us by his moſt perfect example, to make atonement for us by his ſufferings and ſacrifice, and to give us the fulleſt aſſurances of a bleſſed Reſurrection and eternal life. We can now regard thee under the amiable character of a God in Chriſt, reconciling the world unto thyſelf; encouraged by thy grace and goodneſs, we humbly and earneſtly apply to thee, that for thy Son's ſake, and according to the multitude of thy tender mercies, thou wouldſt blot out all our tranſgreſſions, and ſpeak peace unto our ſouls. Far be it from us to abuſe thy mercy, or to continue in ſin, becauſe grace hath abounded: But let the riches of thy grace, as manifeſted in the Goſpel, lead us to repentance, and holy obedience. O bleſſed God! heal the diſaffection of our hearts, and draw out our ſouls to thee in love. Give us ſuch views of they amiable glory and excellency, and eſpecially of thy infinite goodneſs and love to us, that we

may

may be brought under the animating influence of a ſuperlative love to thee. May we, with all ſaints, be able to comprehend more of the breadth, and length, and depth, and height of that love of Chriſt, which paſſeth knowledge. And as we profeſs to be his diſciples, let the ſame mind be in us that was in him, and let us ſhew that we abide in him by walking even as he walked. Oh! that we may feel the mighty power and influence of the Goſpel doctrines and motives, ſo as to be thereby effectually ingaged to adorn the doctrine of God our Saviour in all things. May we have reſpect unto all the divine commandments, and not allow ourſelves in the habitual neglect and violation of any of them. May we daily worſhip thee in ſpirit and in truth, with a pure adoration and devotion, and live in a conſtant dependance on thee and reſignation to thy will: And let us do every thing we do as in thy ſight, and in a ſubordination to thy

thy glory. Preſerve us, we beſeech thee, from a lifeleſs formality in Religion, and a lukewarm indifferency in the things of God: And grant that we may be animated by a pure and fervent Zeal for the honour of thy great name, and the intereſts of thy Kingdom.

And let us have a conſtant regard not only to the duties of the firſt, but alſo to thoſe of the ſecond table. Let us not only be pious and devout towards thee our God, but be juſt and charitable towards our fellow-creatures, endeavouring, in our general conduct to fulfil that royal law, whereby we are obliged to love our Neighbours as ourſelves. May we put on as the Elect of God, holy and beloved, bowels of mercies, kindneſs, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, even as God, in Chriſt, hath forgiven us.

Lord help us to fulfil the duties of the ſeveral ſtations in which thy providence hath placed us; and to behave ſuitably

to the relations we bear towards ſuperiors, inferiors, or equals. And let us be enabled to exerciſe a due diſcipline and government over ourſelves, and to keep all our appetites and paſſions within proper bounds. May we ſhew that we are Chriſt's faithful diſciples, by crucifying the fleſh with the affections and luſts; and not be conformed to the world in the corrupt cuſtoms and practices of it, nor follow a multitude to do evil.

Aſſiſt us by thy good Spirit, that we may maintain our integrity, and preſerve a purity of intention, and ſteadineſs of reſolution amidſt the manifold temptations to which we are expoſed. In patience let us poſſeſs our Souls; and let us learn, in whatſoever ſtate we are, therewith to be content. And grant that by a ſober, righteous, and godly life here on earth, we may be daily rendered more and more meet for the inheritance of the Saints in light; an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for us. When

When ſhall the happy time come, which we wait and pray for, when the whole Earth ſhall be filled with the knowledge and glory of the Lord! Remember in mercy thy antient people the Jews. Let Chriſt crucified be no longer a ſtumbling block to them, but be the power of God, and the Wiſdom of God. And let the Heathen Nations be turned from Idols to ſerve thee, the living and true God, and to wait for thy Son from Heaven, even Jeſus, who delivered us from the wrath to come.

We would be unfeignedly thankful for the glorious light of thy Goſpel, which ſhineth among us in theſe lands; and for the ineſtimable liberty we enjoy, of worſhipping thee, according to the preſcriptions of thy word, and the dictates of our conſciences. And, we beſeech thee, gracious God, to ſtrengthen the faith and patience of thoſe, that are ſuffering for righteouſneſs-ſake. Reſtrain the fury of their oppreſſors, and grant

that thoſe who whilſt they are perſecuting thy ſervants, think they are doing thee ſervice, may be recovered to the true Spirit of Chriſtianity, which is a ſpirit of love and peace.

O Thou, who art the great King of Kings, and Lord of Lords, bleſs the King, whom thou haſt in thy good providence ſet over us, and may he be enabled to guide the people committed to him, with integrity of heart, and ſkilfulneſs of hands. And let all our Judges and Magiſtrates faithfully endeavour to fulfil the great ends of their office, that juſtice and righteouſneſs may run down our ſtreets like a mighty ſtream.

May the miniſters of thy Goſpel be wiſe to win ſouls, and not handle the word of God deceitfully, but by manifeſtation of the truth commend themſelves to every man's conſcience in the ſight of God. We would pray for our Nobles and Gentry, that they may be eminent for probity and publick ſpirit,

and

and employ the advantages of their condition for promoting the intereſts of Religion and virtue, and the welfare and good order of the community.

Let thoſe that are engaged in commerce be fair and honeſt in all their dealings, and not allow themſelves in any arts of fraud and unlawful gain. May they who have this world's wealth, endeavour to lay themſelves out in doing good, and honour the Lord with their ſubſtance, conſidering it as a truſt committed to them, of which they muſt give an account. And let the poor be contented with their lot, and apply themſelves to honeſt labour, working with their hands that which is good.

We beſeech thee, who art the father of mercies to ſupply the wants of thoſe that are really indigent: Comfort the ſick and the afflicted, and be a preſent help to them in time of trouble. Grace, mercy, and peace be upon us, and all our friends and relatives, and upon all that

love our Lord Jeſus Chriſt in ſincerity. We bleſs thee for that good word of thine, which we have this day heard. Let it make laſting impreſſions upon our hearts, and produce ſuitable fruits in our future lives. The good Lord pardon the weakneſſes and defects that have attended us in the religious ſervices in which we have been engaged, and lay not to our charge the iniquities of our holy things. Take us, we beſeech thee, under thy gracious protection this night. Let no evil befal us, neither let any plague come nigh our dwelling. May our ſleep be ſweet unto us, and let us ariſe in the morning of the enſuing day, refreſhed and ſtrengthened, that we may be enabled to apply ourſelves to the cheerful diſcharge of the duties required of us. Lord, hear and anſwer theſe our humble requeſts, and grant us whatſoever thou ſeeſt to be really good and needful for us, in the name and for the ſake of Jeſus Chriſt the great Mediator

of

of thine appointment, through whom we have a freedom of acceſs unto thee, and can ſay with an ingenuous affiance, in the words which he hath taught us,

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Another Prayer for LORD'S-DAY EVENING.

MOST bleſſed and glorious Lord our God! Thou, whoſe name alone is JEHOVAH, art the moſt high over all the earth; thy glory is above

the Heavens. Thou art great, and clothed with Honour and Majeſty! With the profoundeſt reverence would we now worſhip, and bow down, and kneel before the Lord our Maker, acknowledging that thou art worthy to receive glory and honour, and power, for thou haſt created all things; and for thy pleaſure they are and were created.

Thou continually upholdeſt all things by the word of thy power; and governeſt all the orders of beings which thou haſt made, by thy moſt wiſe and righteous providence.

But we would eſpecially praiſe thee, O Lord, for thy goodneſs, and for thy wonderful works unto the children of men. Though we are a race of ſinful creatures, that are daily offending thee, yet thou art continually doing us good in the methods of thy common bountiful providence, and haſt ſtored the whole world about us with a variety of things, for our uſe and for our entertainment.

But

But above all, we bleſs thee for the wonders of redeeming love, and for the exceeding riches of thy grace manifeſted towards us through Jeſus Chriſt. We adore thee for his wonderful incarnation; for the clear revelation he hath brought us of thy will, and of our duty; for the example of his moſt holy and ſpotleſs life; and for the obedience of his ſufferings and death, and the ſacrifice he hath offered for our redemption. We bleſs thee, for his reſurrection from the dead, and for the glories of his exalted ſtate: That he is made head over all things unto his Church, and ever liveth to make interceſſion for us. And we rejoice in the proſpects of his glorious appearing, when he, who was once offered to bear the ſins of many, ſhall come the ſecond time to compleat the ſalvation of them that believe and obey him.

Oh! that this thy marvellous grace and goodneſs may make deep and laſting impreſſions

preſſions upon our hearts: And, from a warm and lively ſenſe of the obligations we are under, let us make it our continual endeavour to abound in all thoſe fruits of righteouſneſs, which are by Jeſus Chriſt, to the praiſe and glory of God our Heavenly Father.

We are aſhamed, O Lord, that we have been ſo forward to offend thee, and that we have, in ſo many inſtances, made very unworthy returns to thy infinite goodneſs. We have ſinned againſt light and love, and have been unſteadfaſt in thy Covenant. But we beſeech thee through our Lord Jeſus Chriſt, and according to the multitude of thy tender mercies, to blot out all our tranſgreſſions. Grant that we may be filled with a godly ſorrow for our ſins, and let us abhor the thoughts of continuing in ſin, becauſe grace hath abounded towards us.

Lord, eſtabliſh our feeble reſolutions, and let thy Holy Spirit help our infirmities, for we too often find, that when we would

would do good, evil is preſent with us. Deliver us, we beſeech thee, from the power of corrupt and ſenſual affections, and enable us to govern all our appetites and paſſions by the laws of religion and reaſon. Let us follow the things, which are true, and juſt, and pure, and lovely, and virtuous, and praiſe-worthy: And grant that our whole converſation may be ſuch as becometh the Goſpel of Chriſt.

Subdue our obſtinate ſelf-will, and let our wills be wholly ſubjected and conformed to thy good and holy will in all things. And may our hearts and affections be raiſed above the vanities of this preſent world, and be fixed upon thee, the ſupreme, the infinite Good, who alone canſt ſatisfy the immortal deſires of our ſouls, and in whom alone we can be compleatly and for ever happy.

We would lament it as our unhappineſs, as well as fault, that we love thee no more, and that our affections and deſires towards thee, are ſo cold and languid.

guid. But Lord, we deſire to love thee above all; and to manifeſt the ſincerity of our love by that beſt expreſſion of it, the keeping thy commandments.

And ſince thou haſt been pleaſed in thy holy word, to propoſe thyſelf to us as the great Exemplar and Pattern, to which we muſt labour to be conformed; we beſeech thee to form us into thy divine likeneſs. Aſſiſt us by thy Spirit, that we may reſemble thee more and more, in thy moſt amiable moral excellencies; in thy purity and holineſs; in thy love and goodneſs, in thy faithfulneſs and truth.

Let us not take up with outward profeſſions or low attainments, but be ſtill going on towards perfection, as becometh the children of God, and the Diſciples of the holy Jeſus. Oh! that Chriſt and his benefits, his marvellous love, and the glories he hath prepared for believing obedient ſouls, may be the frequent ſubject of our affectionate meditations, and

may

may have a purifying transforming influence upon our hearts! Since Heaven is what we profeſs to have in view, thither let us continually aſpire in ardent deſires, and believing hopes, and diligent preparations.

We rejoice in the proſpects of being admitted to the city of the living God, that heavenly Jeruſalem; and to an innumerable company of Angels, to the general aſſembly and Church of the firſt-born, which are written in Heaven; to God the Judge of all; and to the ſpirits of juſt men made perfect; and to Jeſus, the Mediator of the New Covenant. Animated by the hope that is ſet before us, let us now by a patient continuance in well-doing, ſeek for glory, honor, and immortality, that in the end we may obtain eternal life.

O Thou, the great Governor of the world, and Father of mankind, order things ſo in thy moſt wiſe providence, that the obſtacles may be removed, which hinder

hinder the ſpreading of true Religion in the World!

Let Chriſtianity ſhine forth in its genuine ſimplicity, beauty, and glory, free from idolatry, ſuperſtition, and ſpiritual Tyranny!

May the inhabitants of theſe lands have a zeal for God, tempered with evangelical meekneſs and charity: And let not our liberty be turned into licentiouſneſs.

And ſince it is thy will, that we ſhould pray for Kings, and all in authority over us, have a gracious regard, we beſeech thee, to the prayers we would now offer up unto thee, on the behalf of thy ſervant our King. Let thy holy Spirit guide him, and thy powerful arm defend and ſtrengthen him; and let wiſdom and righteouſneſs be the ſtability of his Throne.

May our Magiſtrates be careful to do juſtice and judgment, and be a terror, not to goods works, but to the evil.

And

And let the miniſters of the holy Jeſus take heed to the miniſtry they have received of the Lord, to fulfil it.

O thou, whoſe Character it is to comfort us in all our tribulations, pity thoſe that are in adverſity. Lay not upon them more than thou wilt enable them to bear, and let them find, that it is good for them that they have been afflicted.

We implore thy favour upon our friends and relatives, and eſpecially that their ſouls may proſper: And grant, that we may be at peace among ourſelves. And, as far as in us lieth, let us live peaceably with all men:

Accept our thankful acknowledgments, O thou, our moſt merciful father, and ſovereign benefactor, for the numberleſs benefits we have received from thee, through the whole courſe of our lives. Thy kind providence hath been our conſtant ſafe-guard and ſupport: Our praiſe ſhould therefore be continually of thee. To thee we owe it that we have been

preſerved

preſerved in health, or have been reſtored from ſickneſs, and that we have been continued in the uſe of our ſenſes, and in the exerciſe of our reaſon. Thou haſt hitherto, in thy great mercy, granted us the neceſſaries of this preſent life, and haſt, in many inſtances, indulged us in the comforts of it. And when it hath pleaſed thee, for wiſe ends, to lay upon us thy correcting hand, we have had reaſon to ſing of mercy, as well as of judgment; and to bleſs thee for thy moſt ſeaſonable fatherly chaſtiſements, and thy gracious ſupports under them.

But above all, we bleſs thee for the exceeding great and precious promiſes of thy covenant, whereby thou haſt called us to glory and virtue, and haſt raiſed us to the hope of eternal happineſs in a better world; and for all the valuable means of grace and ſpiritual improvement to help us forward in our preparations for it.

We beſeech thee to follow with thy bleſſing the inſtructions we have this day received from thy holy word. Pardon whatſoever thy holy eye hath ſeen amiſs in us. And watch over us and bleſs us this night. In a reliance on thy merciful Protection we would lay us down in peace, and ſleep; for thou Lord only makeſt us dwell in ſafety. Grant that we may be fitted for the duties of the following day and week, and may behave as becometh us in our ſeveral ſtations and relations. And let us be careful to redeem and improve the time, as being ſenſible, that the time of life is ſhort, and that to thee we muſt be accountable for it.

Lord lift up the light of thy countenance upon us, and graciouſly accept the ſupplications and thankſgivings we have now offered up unto thee.

And do thou the God of Peace, who haſt brought again from the dead our Lord Jeſus, that great ſhepherd of the

ſheep, through the blood of the everlaſting covenant, make us perfect in every good work to do thy will, working in us that which is well-pleaſing in thy ſight through Jeſus Chriſt: To whom be glory for ever and ever. *Amen.*

A Third Prayer for LORD'S-DAY EVENING.

O Eternal and infinitely glorious JEHOVAH! the ſupreme and abſolutely perfect being: who art worthy to receive the united praiſes and adorations of the whole intelligent creation.

Thou, even thou, art Lord alone! Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt, the Earth, and all things that are therein; the ſeas, and all that is therein; and thou preſerveſt them all: And the hoſt of Heaven worſhippeth thee. O Lord, how manifold

fold are thy works! In wiſdom haſt thou made them all. Who is like unto thee, glorious in holineſs, fearful in praiſes, working wonders! Thy bounty is wide as this vaſt creation: Thy mercy endureth for ever: And thy truth unto all generations!

We rejoice to think that we are under thy moſt juſt and benign adminiſtrations, who, we are ſure, wilt order all things with infinite wiſdom and equity, ſo as is moſt for the good of the whole, and for the happineſs of thoſe that love and ſeek thee in ſincerity.

Lord, we acknowledge that thy ways are equal, and that thy laws are holy and juſt, and good, and tend to promote the true felicity and perfection of our nature. But with ſhame and confuſion of face muſt we confeſs at thy footſtool, that we have in many inſtances tranſgreſſed thoſe commandments, which thou haſt ſet before us as the rule of our du-

ty, and have riſen up both againſt thy authority, and againſt thy goodneſs. Too often have we oppoſed our corrupt wills to thy holy will and law, and have been drawn by our irregular appetites and paſſions to act contrary to the convictions of our own minds, and to the ſacred obligations of thy covenant. All our omiſſions and neglects of duty, the numberleſs defects and weakneſſes which have attended us, as well as our more preſumptuous offences, are now open to thy all-ſeeing eye. We have reaſon therefore with an ingenuous contrition to ſmite upon our breaſts ſaying, Lord, be merciful to us ſinners. Our iniquities have abounded, let thy grace much more abound in the full and free remiſſion of them. We have deſtroyed ourſelves: But in thee, O Lord, is our help and our ſalvation.

We would receive it as a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners.

ſinners. We deſire to rely on him as the appointed Saviour, to ſubmit to him as our Lord, and to comply with the moſt reaſonable and gracious terms of pardon and ſalvation which are eſtabliſhed in the New Covenant.

Aſſiſt us by thy grace, we beſeech thee, that we may hate and forſake every evil way, and may not harbour any darling iniquity in our boſoms. Since we have ſuch exceeding great and precious promiſes given us, grant that we may thereby be made partakers of a divine nature, and may eſcape the corruption that is in the world through luſt.

Lord, keep us from an evil heart of unbelief, and let us be built up in our moſt holy faith. And do thou, who commandedſt light to ſhine out of darkneſs, ſhine into our hearts, to give us the light of the knowledge of thy glory, in the face of Jeſus Chriſt. Let us have ſuch views of thy moſt amiable perfections, and eſpecially of thy infinite good-

neſs, that we may be powerfully drawn to love thee above all, and may delight greatly in thy commandments. Let us eſteem thy ſervice to be our nobleſt freedom, and be animated with a pure and fervent zeal for the glory of thy great name, and the intereſts of thy kingdom.

We would aſpire with earneſt deſires after a nearer conformity to thee, the beſt of Beings: And as thou, who haſt called us, art holy, ſo may we be holy in all manner of converſation. And let a ſenſe of a preſent deity be an effectual preſervative againſt ſin and temptation, and a powerful engagement to the performance of our duty.

O Thou, the great ſearcher of hearts, who loveſt truth in the inward parts, cleanſe us from all hypocriſy and guile, and give us that chriſtian candour and ſimplicity of ſpirit, that godly ſincerity, which is pleaſing and acceptable in thy ſight. Subdue that inordinate ſelfiſhneſs, which is deeply rooted in our hearts; and

let

let us put on charity, which is the bond of perfectneſs; that charity which ſeeketh not her own, which envieth not, and is not puffed up, and behaveth not itſelf unſeemly. Let the law of kindneſs be in our lips: And putting away from us all lying and clamour, and evil-ſpeaking, let us ſpeak the truth in love, and not backbite with our tongues, nor take up a reproach againſt our neighbour. In the whole courſe of our actions, let it be our deſire and delight to be doing good, in conformity to the example of that bleſſed Redeemer, who, in the days of his fleſh, went about doing good to the bodies and to the ſouls of men.

And whilſt thou continueſt us in this ſtate of trial, aſſiſt us, gracious God, to perform the duties of our ſeveral ſtations and relations, and to fill up that part in the civil and ſocial life which thy providence hath aſſigned us, that we may glorify thee on the earth, and ſerve our generation according unto thy will.

May all thy diſpenſations towards us be ſanctified. To thee we would be thankful for every good thing we enjoy, and for all the proſperous events which befal us. And if thou ſeeſt fit to exerciſe us with affliction and ſuffering, far from murmuring or repining let us meekly acquieſce in thine appointments. Grant that tribulation may work patience, and patience experience, and experience hope; that hope of the glory of God which maketh not aſhamed. We would beg with greater earneſtneſs than for any worldly advantages whatſoever, that we may make a conſtant progreſs in grace and in all the virtues of the chriſtian life.

And whenever it ſhall pleaſe thee to put an end to this our preſent ſtate of trial and diſcipline, let us be received into thoſe bliſsful manſions which thy infinite goodneſs hath prepared, where we hope to be made perfect in holineſs and glory.

May the name of Chriſt be ſpread from the riſing to the ſetting ſun, and let the time come when all nations ſhall call him bleſſed.

Our hearts deſire and prayer for Iſrael is that they may be ſaved: And that the Gentiles every where may be turned from darkneſs unto light, and from the power of Satan unto God, that they may receive the forgiveneſs of ſins, and an inheritance among them that are ſanctified by faith that is in Chriſt Jeſus.

Revive among profeſſed Chriſtians a hearty zeal for true uncorrupted chriſtianity in its power and purity, and grant that they may approve themſelves the Diſciples of Jeſus by loving one another, and by keeping the unity of the ſpirit in the bond of peace.

Oh in mercy to thy church and mankind put a ſtop to perſecuting rage and violence, and let not thy ſuffering ſervants be conſtrained by any worldly terrors

rors to make ſhipwreck of faith and a good conſcience.

May we in theſe lands make a right improvement of our happy privileges, and walk as children of the light and of the day.

Do thou, who art the governor among the nations, bleſs, guide and defend thy ſervant our King: And give wiſe and able magiſtrates, that under the ſhadow of civil authority, we may lead peaceable and quiet lives in all godlineſs and honeſty.

Let the miniſters of thy goſpel preach not themſelves but Chriſt Jeſus the Lord, and be examples to the believers in word, in converſation, in charity, in faith, in purity.

And let all in their ſeveral ſtations and relations endeavour to adorn the doctrine of God our Saviour in all things.

We beſeech thee, the God of all grace, to bleſs the riſing generation. Let parents be careful to bring up their children in the nurture

nurture and admonition of the Lord. And let thoſe that are in the days of their youth enter betimes on the ways of wiſdom, piety, and virtue, and fleeing youthful luſts, let them bring forth the amiable fruits of righteouſneſs to thy praiſe and glory.

We commend to thy fatherly goodneſs and care all our friends and relatives, and if we have any enemies, Lord, have mercy on them and turn their hearts.

Let the poor, the ſick and the afflicted be remembred by thee as their ſeveral caſes and circumſtances require. And may they that are in an eaſy and proſperous condition be humble and thankful, and manifeſt their ſenſe of thy goodneſs to them, by a readineſs to ſhew kindneſs to thoſe that are in adverſity.

We bleſs thee for the opportunity we have this day had of attending upon thee in the ordinances of thy houſe: And grant that as we have ſuch frequent ſeaſons of grace put into our hands, we may grow in wiſdom and ſpiritual underſtanding,

ſtanding, and in all holineſs and goodneſs, and may by the exerciſes of thy worſhip in thy church below, be prepared for the nobler exerciſes and enjoyments of an eternal Sabbath in thy immediate beatific preſence and Kingdom above. Aſſiſt us by thy grace that through the following week we may walk before thee unto all pleaſing, and in all our worldly buſineſſes, employments and cares, and even in our recreations themſelves, may maintain a conſtant regard to thy preſence and approbation, as becometh accountable creatures.

Let not a weariſome night be appointed us, but grant to us comfortable repoſe, that in the morning of the enſuing day we may awake full of the praiſes of thy goodneſs, and with freſh reſolutions of devoting our preſerved lives to thy glory and ſervice.

Accept us, we beſeech thee, through Jeſus Chriſt the Son of thy love, for whom we would with all our hearts

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adore and bleſs thee, and in whoſe name and words, we call upon thee.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for Monday Morning.

OALMIGHTY and moſt gracious God, who art plenteous in mercy to all that call upon thee in truth. On thee we continually depend, and each returning day bringeth freſh inſtances of thy favour and loving kindneſs towards us.

us. In the morning therefore would we direct our prayer unto thee, and would humbly offer up our grateful acknowledgments and adorations. We thank thee that thou haſt hitherto granted us the neceſſaries and many of the conveniencies of this preſent life. But we would eſpecially adore and bleſs thee for the ſpiritual bleſſings conferred upon us through Jeſus Chriſt the Son of thy love. Aſſiſt and enable us, we beſeech thee, this day, and all our days, to live not unto ourſelves but unto thee, and to glorify thee in our bodies and ſpirits which are thine.

We are aſhamed to reflect that we have in many inſtances carried it ungratefully and diſingenuouſly towards thee, and have tranſgreſſed thy holy and righteous law both by omitting the duties which are there required, and by doing thoſe things which thou haſt there forbidden. If thou, Lord, ſhouldeſt be extreme to mark what we have done amiſs,

we could not abide the trial of thy ſtrict juſtice. But it is our great comfort that with thee there is mercy, and with thee there is plenteous redemption. And ſince it hath pleaſed thee in thy great love to mankind, to exalt thy Son Jeſus Chriſt to be a Prince and a Saviour, to give repentance and remiſſion of ſins; we beg that thou wouldeſt be graciouſly pleaſed through him to work in us a ſincere repentance, and to grant us the full and free remiſſion of all our offences. Oh ſend thy ſpirit to ſanctify us in all our faculties and powers, that we may be renewed after thine image in knowledge, righteouſneſs, and true holineſs. Let us love thee, the Lord our God, with all our hearts, who alone art infinitely amiable, the fountain of all perfection and happineſs, and let a continual fear of thee poſſeſs and govern our minds, that we may not allow ourſelves in any thing that is contrary to thy holy nature and will. Let us walk continually as in thy

ſight,

ſight, and exerciſe a conſtant dependance on thy wiſe and good providence. And from a perſuaſion that thou ordereſt all things really for the beſt, let us learn to caſt our cares and burdens upon thee, and reſign ourſelves wholly to thy diſpoſals. May we be daily looking unto Jeſus the author and finiſher of our faith, and have his bright example ever in view as our great pattern, and feel the ſacred conſtraints of his wondrous love.

Lord keep us from deceiving ourſelves with a dead inoperative Faith. Let us ſo believe as to be careful to maintain good works, and let the obedience we yield be free and ingenuous, having reſpect unto all thy commandments.

O God who ſearcheſt the hearts and trieſt the reins of the children of men, cleanſe thou us from our ſecret faults, but eſpecially deliver us from preſumptuous ſins, and let them not have dominion over us. Turn away our eyes we beſeech thee from beholding vanity, and quicken

quicken us in thy way. Incline our hearts unto thy teſtimonies and not unto covetouſneſs. Since the time is ſhort let us uſe this world ſo as not to abuſe it, conſidering that the faſhion of this world paſſeth away, and let us ſeek the things which are above, and not be carnally minded which is death, but be ſpiritually minded which is life and peace. Grant O moſt merciful heavenly Father, that through the gracious aſſiſtances of thy good Spirit we may grow up in all holineſs and goodneſs to the true perfection of our natures. And let us ſo fulfil the work which thou haſt given us to do here on earth, that after having ſerved our generation according to thy will, we may enter into the joy of our Lord.

Let thy way, O God, be known upon earth, and thy ſalvation unto all people. Have mercy in an eſpecial manner on theſe nations of *Britain* and *Ireland*. Heal our backſlidings, and revive our languiſhing love and zeal. Let all in

authority over us rule us in thy fear and to thy glory. And let thy mercy extend to all orders and degrees of perſons. Protect us this day by thy good providence, and guide us by thy Spirit. Keep us from trifling away precious time, and aſſiſt us in every part of duty in which we ſhall be engaged. And grant us whatſoever thou ſeeſt we really ſtand in need of for our bodies and for our ſouls, through Jeſus Chriſt our Lord, in whom thou art always well pleaſed, and in whoſe comprehenſive words we ſum up all our petitions.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil.

For

For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for Monday Evening.

MOST great and glorious, moſt merciful and gracious Lord God, with a profound veneration, and with humble gratitude we would worſhip and adore thee as our almighty maker, our conſtant preſerver, our moſt bountiful benefactor, our ſupreme Lord, and chiefeſt good. We are ſenſible of thy juſt propriety in us, and dominion over us, that thou haſt the moſt rightful claim to our higheſt love, and to all the obedience we are capable of rendering, and that it is in thee alone that we can be happy. But we muſt acknowledge with deep humility and ſelf-abaſement that we have in many inſtances fallen ſhort of the great end of our Being, and have acted

contrary to the Obligations which thy authority and goodneſs have laid upon us. Our own hearts charge us with manifold tranſgreſſions of thy holy and righteous law. How much more mayeſt thou charge us, who art greater than our hearts, and knoweſt all things? But we beſeech thee to extend thy mercy towards us through Jeſus Chriſt, in whom thou haſt made known all the riches of thy grace to periſhing ſinners of the human race. And as we would implore the pardon of our paſt iniquities, ſo we would no leſs earneſtly deſire the ſanctifying influences and aids of thy holy Spirit. Lord, help our weakneſſes and infirmities, and enlarge our hearts that we may run the way of thy commandments with chearfulneſs and delight. Make us ſenſible that the happieſt thing we can do for ourſelves is to obey the laws which thou haſt given us, and to reſign ourſelves in all things to thy will, and to embrace whatſoever thy ſovereign

wiſdom ſeeth to be really beſt and fitteſt for us. On thee we deſire to caſt all our burdens and cares amidſt the viciſſitudes of this mortal life. And we beſeech thee to enable us to apply ourſelves with zeal and diligence to the performance of every part of our duty. Let that grace of thine, which bringeth ſalvation, effectually teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. Let us not love the world, neither the things that are in the world, ſo as to chuſe them for our portion, or place our chief happineſs in them. If riches encreaſe, let us not ſet our hearts upon them, nor truſt in uncertain riches, but in thee the living God. And if it ſhall

ſeem fit to thee that we ſhould be poor and in a low condition, let us be patient and contented with our lot, and grant that we may be rich in faith and heirs of the kingdom. Whatever ſtation or condition we are in, let us be enabled to fulfil the duties of that ſtation and condition, adorning the doctrine of God our Saviour in all things. May we be juſt in all our dealings, and govern ourſelves in our general conduct, by that excellent rule which our Saviour hath taught us, to do unto others as we would that they ſhould do unto us. Let us be kindly affectioned one to another with brotherly love, in honour preferring one another. And if we meet with injuries and reproaches, let us inſtead of indulging the bitterneſs of revenge, exerciſe a forgiving diſpoſition, and be ready even to render good for evil, and bleſſing for curſing.

We beſeech thee, gracious God, who art the ſovereign diſpoſer of all events, to cauſe all things to work together for our

our good. Enable us meekly to ſubmit to thy hand in all our afflictions, conſidering them as wiſely and righteouſly ordered by thee. And let us be unfeignedly thankful to thee for all the mercies we receive. With grateful hearts we acknowledge that goodneſs of thine which hath followed us all our days. To thy kind providence we owe it that we are ſupplied with the neceſſaries, and that we enjoy many of the comforts of this preſent life: But eſpecially we bleſs thee for the glorious privileges of thy Goſpel, and for that unſpeakable gift of thy love, the gift of thine own Son, and for all the ſpiritual bleſſings we are made partakers of through him. We rejoice in the happy proſpects which are before us, the proſpects of an inheritance incorruptible and undefiled and that fadeth not away, reſerved in Heaven for us. And grant, we beſeech thee, that we may walk worthy of the high and heavenly calling wherewith we are called, and as be-

cometh the heirs and expectants of a bleſſed immortality.

We pray that Jews and Gentiles may be brought to the obedience of faith; and that true Chriſtianity may every where prevail, free from thoſe corruptions and debaſing mixtures which have ſtained its purity and glory. Do thou, the God of all grace, pour forth thy holy ſpirit from on high upon all orders and degrees of perſons in theſe lands. Put a ſtop to the growth of prophaneneſs, impiety, and infidelity, and to that vice and diſſoluteneſs of manners which ſo aboundeth among us. Deliver us from bitter envying and uncharitableneſs, and let us follow the things which make for peace and the things with which we may edify one another. We beſeech thee, by whom Kings reign and Princes decree juſtice, to bleſs thy ſervant our King, in his perſon, family, and government. Let his throne be eſtabliſhed in wiſdom and righteouſneſs. And let all inferior magiſtrates

magiſtrates employ the authority committed to them, for a terror to evil doers, and an encouragement to them that do well. May the miniſters of thy Goſpel be happily inſtrumental to promote the knowledge and practice of real vital chriſtianity, both by their doctrine and by their example. We beſeech thee in thy great goodneſs to provide for the neceſſities of the poor. Look in mercy on the ſick and the afflicted: Let them not deſpiſe thy chaſtening, O Lord, nor faint when they are rebuked of thee. We beg for a bleſſing from thee upon our dear relatives, our friends and benefactors, and that thou wouldeſt be graciouſly pleaſed to forgive our enemies, and let them be brought to the exerciſe of a true chriſtian ſpirit and temper.

We acknowledge thy fatherly care over us throughout the day paſt, and we commit ourſelves to thy divine protection and bleſſing this night. And grant that we may be ſo refreſhed with quiet ſleep,

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as to be fitted for a chearful performance of the duties of the following day. We offer up all our ſupplications, thankſgivings and requeſts to thee our moſt merciful heavenly Father, in the name of Jeſus Chriſt thy well beloved Son our Lord, to whom be glory and dominion, for ever and ever. *Amen.*

A Prayer for TUESDAY Morning.

MOST bleſſed and glorious God, our creator, preſerver, and benefactor. It is of thy mercies that we are not conſumed, even becauſe thy compaſſions fail not. They are new every morning, great is thy faithfulneſs. We acknowledge, O Lord, that we are leſs than the leaſt of thy mercies. In many things have we offended, and all our weakneſſes, our negligences and defects are perfectly known unto thee, as well as our more preſumptuous tranſgreſſions,

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Enter not into judgment with thy ſervants, we beſeech thee, but through our Lord Jeſus Chriſt, and according to the gracious terms of that covenant which is ratified by his blood, blot out all our iniquities, and ſpeak peace unto our ſouls, and then let us not return again unto folly. To thee, Lord, we would abſolutely devote ourſelves. And it is the humble purpoſe of our hearts, that we will endeavour to walk in holineſs and righteouſneſs before thee all the days of our lives.

We are ſenſible that we live in a world full of temptations and ſnares, and that in ourſelves we are weak inſufficient creatures. But we know that thy grace is ſufficient for us; and would therefore humbly apply to thee, that thou wouldeſt make thy ſtrength perfect in our weakneſs. Lord, help us to keep our hearts with all diligence, and to exerciſe a conſtant watch over ourſelves, that we may guard againſt the irregular motions of our appetites

petites and paſſions, and may keep them within proper bounds. Cleanſe us, we beſeech thee, from all filthineſs of fleſh and ſpirit, and let no iniquity have dominion over us.

Deliver us from an inordinate love to this preſent world, and let us not place our portion or happineſs here on earth, but ſeek the things which are above, where Chriſt now ſitteth at the right hand of God. May we live and walk by faith, and grant that our whole temper and conduct may be ſuited to our high and heavenly hopes, and to the great and glorious things we have in view.

Having our hearts habitually poſſeſſed with holy affections and diſpoſitions towards thee, our God, let us live, from day to day, in thy fear and love, in an unreſerved ſubmiſſion to thy authority, and reſignation to thy will, and in a firm dependance on thy wiſdom and goodneſs, and all ſufficiency.

And let us ſhew our regard to thee, not only in immediate acts of piety and devotion, but by a diligent and faithful diſcharge of the duties incumbent upon us in the ſeveral ſtations and relations, in which thy providence hath placed us. Make us careful to render unto all their dues, and to provide things honeſt in the ſight of all men. And grant that in our general conduct, we may act under the influence of that wiſdom, which is from above; which is firſt pure, and then peaceable, gentle, and eaſy to be intreated, full of mercy and of good fruits, without partiality, and without hypocriſy. Let us not take up with low attainments, but be ſtill going on towards perfection; aſpiring with earneſt deſires after a nearer conformity to thee, our heavenly Father, in thy moſt amiable moral excellencies: And to thy well-beloved Son, Jeſus Chriſt our Lord, the unſpotted image of thy own goodneſs and purity. May we be thus rendered daily more and

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more meet for the inheritance of the Saints in light, where we hope to behold thy face in righteouſneſs, and to be eternally ſatisfied with thy likeneſs.

We would offer up our prayers and ſupplications unto thee, not only for ourſelves, but for the whole human race. Let the nations every where be brought to the hearty belief and acknowledgment of thee, the only true God; and of Jeſus Chriſt, whom thou haſt ſent.

And ſince thou haſt been graciouſly pleaſed to viſit us in theſe lands with the light of thy glorous Goſpel, Lord, help us to make a right uſe and improvement of our happy advantages.

Bleſs thoſe in authority over us, ſupreme and ſubordinate; and grant that, in their ſeveral ſtations, they may promote the honour of thy name, and the publick order and welfare.

Look in mercy upon the ſick and the afflicted; provide for the poor; and comfort the feeble minded; and cauſe all things

things to work together for good to them that love thy name. Let us of this family dwell together in unity: And help us to exerciſe ourſelves, with chearfulneſs and diligence, in the duties of our ſeveral worldly employments, doing every thing we do as in thy ſight, and in a ſubordination to thy glory. Grant us, Good Lord, ſuch a portion of the things of this preſent world, as thou ſeeſt to be really beſt for us: And, we beſeech thee, ſo to order our outward condition and circumſtances here on earth, as that we may be fitted whenever thou ſhalt call us hence, for an abundant entrance into the everlaſting kingdom of our Lord and Saviour, Jeſus Chriſt. In whoſe name we offer up all our prayers, and through whom we would aſcribe to thy divine and moſt excellent Majeſty, all honour and glory, thankſgiving and praiſe, both now and evermore, *Amen*.

A Prayer

A Prayer for TUESDAY Evening.

BLESSED and glorious God, the high and lofty one, that inhabiteſt eternity! It is a condeſcenſion in thee to regard the Hallelujahs of Angels. But thou haſt been pleaſed to repreſent thyſelf to us as on a throne of grace, to which we may draw near with a humble boldneſs, that we may obtain mercy, and may find grace to help us in the time of our need.

And for our farther encouragement thou haſt appointed thy own Son to be our great Mediator and Advocate. In his name therefore, and in a humble dependance on thy ſovereign and fatherly goodneſs, we are now at thy footſtool, earneſtly imploring thy pardoning mercy, and the ſanctifying grace of thy holy Spirit. Lord, we beſeech thee, to be merciful unto our unrighteouſneſs, and our ſins and iniquities remember againſt

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us no more. They are many in number, and attended with hainous aggravations. But they are not too many nor too great, for infinite mercy to forgive. But keep us, gracious God, from abuſing thy grace and goodneſs. The more ready thou art to forgive, the more we are aſhamed that we have been ſo forward to offend. We deſire, from our hearts, to approve the terms of mercy and ſalvation, propoſed to us in the Goſpel: And we implore the aſſiſtance of thy Spirit, that we may be enabled to fulfil them, and to walk anſwerably to the obligations of thy covenant. Lord, ſhine into our ſouls with thy quickening transforming light, that we may be filled with the knowledge of thy will in all wiſdom and ſpiritual underſtanding, and may be enabled to diſcern the things that are excellent. Sanctify us by thy truth; thy word is truth. Grant that our Faith may grow exceedingly; and let it purify our hearts, and work by love, and be productive of ſin-

cere univerſal obedience. May our ſouls be habitually poſſeſſed with an awful veneration of thy divine majeſty, and with a thankful admiration of thy infinite goodneſs; and let us be formed to a chearful and entire ſubmiſſion to thy authority, and reſignation to thy will in all things. May we maintain a conſtant ſenſe of thy preſence with us, and inſpection over us, and daily act as becometh thoſe, that are accountable for their whole conduct to thee the ſupreme governor and judge.

As we are bleſſed with the glorious light of the goſpel, let us walk as children of the light, and feel the mighty power and influence of the Goſpel doctrines and motives upon our hearts and lives. Let us do juſtly and love mercy, and grant that we may be ſober and temperate in all things, chaſte and pure, as becometh thoſe, whoſe bodies, as well as ſouls, are the temples of the Holy Ghoſt. And ſince it hath pleaſed thee to honour

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us with the dignity and privileges of the ſons of God, let us be followers of thee as dear children, that we may be, in our meaſure and degree, holy as thou art holy, and perfect as our Father who is in heaven is perfect.

Inſpire our ſouls, we beſeech thee, with a love of purity and virtue, and with a ſteady abhorrence and deteſtation of all vice and wickedneſs. Let no pleaſures of ſin entice us, no worldly advantages bribe us to do any thing, which is contrary to thy holy will and law, and which our own conſciences diſapprove.

Forgetting the things which are behind, and reaching forth unto the things which are before, we would preſs towards the mark, for the prize of the high calling of God, which is in Chriſt Jeſus our Lord; that in due time we may attain to a glorious reſurrection, and to that bleſſed ſtate of perfect goodneſs and purity in thy heavenly Kingdom.

O thou, who wouldeſt have all men to be ſaved, and to come to the knowledge of the truth, order things ſo in thy wiſe and kind providence, that the truth, as it is in Jeſus, may be known and received among all nations.

Revive the power of godlineſs in theſe lands, and let us be a people zealous of good works, ſhewing forth the praiſes and Virtues of him that hath called us out of darkneſs into his marvellous light.

Uphold thy ſervant our King with the ſaving ſtrength of thy right hand; and let him make thy glory, and the good of the people committed to his charge, the great end of his adminiſtrations. And may inferior rulers and magiſtrates be juſt, ruling in the fear of God.

Let thy bleſſing, O Lord, be upon all orders and degrees of men: And, in a particular manner upon thoſe, for whom we are eſpecially concerned. We beſeech thee, to provide, in thy great mercy,

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for the poor and needy; and comfort the afflicted and diſconſolate.

And do thou our moſt gracious benefactor, accept our thankful acknowledgments for the repeated inſtances of thy favour, and loving kindneſs towards us. We bleſs thee for thy conſtant preſervation of us, and for the daily benefits of thy bountiful providence; for the proviſion thou haſt made for our ſubſiſtence and ſupport in this preſent world; and for the means of ſpiritual improvement which are put into our hands; and for the glorious and ſublime hopes we are raiſed unto by the goſpel.

We would particularly acknowledge thy goodneſs to us, and watchful care over us, throughout the day paſt. And we beſeech thee graciouſly to overlook our failures and infirmities, and whatſoever hath been amiſs in us, in thought, word, and deed.

We would now humbly put our perſons and dwellings under thy merciful

protection, that we may be freed from the terror by night, from every evil accident, and from the attempts of violent men; and let us be ſo refreſhed and ſtrengthened by thy gift of ſleep, that we may riſe with renewed alacrity to the duties and ſervices of the following day.

And grant, that when we have finiſhed the day of life, we may have hope in our death: And may in that time, which ſhall ſeem moſt fit to thy infinite wiſdom and goodneſs, riſe to glory and immortality through Jeſus Chriſt our Lord, who is the reſurrection and the life.

And now unto him, that is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory with exceeding joy; to the only wiſe God our Saviour, be glory, and majeſty, dominion and power, both now and ever! *Amen.*

A Prayer for WEDNESDAY MORNING.

MOST bleſſed God! In thee we live and move and have our being. Upon thee we are abſolutely dependent for life and breath and all things. Thou makeſt the outgoings of the morning and evening to rejoice.

We bleſs thy holy name that thou haſt preſerved us during the darkneſs and ſilence of the night paſt, and that we awake in peace and ſafety.

We bleſs thee for the continued uſe of reaſon, and of our active powers; and that, by the favour of thy providence, we have the conveniences and comforts of life about us; and above all, for the opportunity and encouragement we have to purſue after the true ends and purpoſes of our being. We would begin this day with renewing upon our minds the

ſenſe of the obligations we are under to ſerve and obey thee in the whole courſe of our lives. We are thy creatures, and profeſs ourſelves to be the voluntary ſubjects of thy government. We have been the conſtant beneficiaries of thy providence. And notwithſtanding our great unworthineſs and manifold ſins we have received innumerable favours from thee.

We acknowledge that thy ſervice is the moſt perfect liberty. And that thy laws are the dictates of the greateſt goodneſs as well as wiſdom, intended to make the ſubjects of thy kingdom happy; and that in keeping them there is great reward. It becometh us, therefore, to rejoice, that we are under thy government, and with the greateſt chearfulneſs to ſerve thee. And may we ever retain a deep ſenſe of the obligations we are under as the redeemed of the Lord, as being not our own, but bought with a price, that we might be the ſervants of God, and glorify him in our bodies and

ſpirits,

ſpirits, which are the Lord's. Aſſiſt, we beſeech thee, our endeavours to act a part ſuitable to theſe obligations; and in all the tranſactions and the whole conduct of life to ſet thee before us. Thou, O Lord, knoweſt our weakneſſes, and the many temptations to which we are expoſed. We earneſtly pray that thou wilt deliver us from evil, and let the maintaining of our integrity be the ſubject of our own conſtant attention and principal care. Eſpecially we pray that we may be preſerved from the ſins which more eaſily beſet us, and by which we have been in time paſt enſnared. Let our thoughts, our words, and actions, this day, be ſo directed and guarded, that we may give way to nothing which ſhould break in upon the peace of our conſciences, and the tranquillity of our minds. And do thou help us in our ſeveral ſtations to do our duty with ſincerity, and in all the affairs of life to act a conſcientious and upright part; doing what-

whatſoever is in our power to promote the intereſt and well-being of our fellow creatures, and carefully abſtaining from every thing which might be injurious to them, in word or deed. Let us ever maintain that good will, meekneſs, and humbleneſs of mind, which are ſo neceſſary to our own peace, and to make us uſeful in ſociety, and procure us favour with God and man.

We beſeech thee to proſper the labours of our hands this day and to give us good ſucceſs. We are ſenſible, that this depends upon thy favour, and that without thy countenance our own endeavours will be fruitleſs and vain. Upon thee, therefore, and thy good providence we rely. But let us ever be prepared to bear any diſappointments we may meet with in our expectations and endeavours with ſuch a temper as becometh thoſe who believe in thee, and who regard thine hand in all things; ſubmitting without murmuring to thy holy will, and accounting

counting what thou art pleaſed to appoint, the fitteſt and beſt. And while we make it our ſtudy to do our own duty with ſincerity and diligence, let us ever with peaceful minds, and full reſignation, leave all iſſues and events to thy diſpoſal. What events ſhall befal us this day, we know not: Thou haſt in wiſdom, and in great goodneſs concealed from us what is future. But we earneſtly pray, that thou, who knoweſt all things, mayeſt prepare us for whatever ſhall come to paſs, and ſo order all things that they may work together for our good. To innumerable evils our frail lives, and our preſent uncertain ſtate, are daily expoſed. Save us from them, good God, or make them gain and advantage to us. And may we at all times, enjoy ourſelves in peace and tranquillity as being under the gracious care of thy holy providence. To thee we pray, that this day, and all the days of our lives, thou wilt give us our daily bread, and beſtow

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on us ſuch a portion of the goods of this world, as thou knoweſt to be neceſſary for our ſuſtenance, and convenient for us. And may we ever be content with what thou art pleaſed to give, and ever improve it in the beſt manner.

Save us from covetouſneſs, from a worldly mind, from envy at the ſuperior ſtations and larger poſſeſſions of others: And may it be our principal care and ſtudy to be rich in good works, and lay up a good foundation againſt the time to come, that we may lay hold on eternal life.

We do, with much regret, reflect upon the many errors and faults of our paſt lives, the many inſtances in which we have been negligent of our duty, and broken thy laws: and humbly beſeech thee, through Jeſus Chriſt our Saviour, to forgive us our ſins, profeſſing before thee our fixed purpoſe of keeping ourſelves, for the future, from all iniquity; and praying that, by thy grace, we may

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be effectually preſerved from it. Let not our days be ſpent in vanity: Strengthen us in thy law, and let innocence and uſefulneſs adorn our lives.

And as we have no aſſurance of the continuance of life, and this may be our laſt day upon earth, help us to improve it well. And, in all the occupations, and all the amuſements of life, to maintain ſuch a temper and behaviour, as may give us peace of mind, ſhouldſt thou, this day, give the command for our removal from this world. O! May we never be found unprovided for ſuch an event. We commit ourſelves to thee, heavenly Father, and to the care of thy gracious providence, and beſeech thee to care for us. And accept of our humble prayers and thankſgiving in Jeſus Chriſt our Lord. To thy moſt bleſſed Majeſty be praiſe, honor, and glory, for ever. *Amen.*

A Prayer

A Prayer for WEDNESDAY EVENING.

MOST gracious God! We bow our knees before thee in religious worſhip, and adore thy ſupreme majeſty, in ſolemn teſtimony of our faith of thy being, and that the whole world is governed by thy providence: And in teſtimony of our dependance upon thee, of our voluntary ſubjection to thy government, and our perſuaſion, that thou, O Lord, art near to them who call upon thee in truth, and wilt fulfil the deſires of their hearts. And as we are daily receiving favours and bleſſings from thy bountiful hand, ſo we deſire to record thy goodneſs to us with the utmoſt gratitude. Thou haſt cared for us from the beginning; by the continued merciful viſitation of thy providence our ſouls have been held in life, and to thee alone we owe all our enjoyment of it.

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We bleſs thy name particularly, for the mercies of this day; for the preſervation of our lives from the many diſorders and hurtiful accidents, to which they are expoſed; for the bread we eat, and the raiment we put on; for the peace and tranquillity, in which we live; and eſpecially for any opportunity or capacity we have of doing good to ourſelves or others, and of acting any part, in concurrence with thy providence, in ſerving the great deſigns of thy wiſdom and goodneſs. All the happineſs, and all the uſefulneſs of our lives we owe to thee, our God; and to thy mercy and loving-kindneſs we aſcribe it, that we are not burthens to our ſelves, or to one another.

We acknowledge, with a deep ſenſe of our own unworthineſs and guilt, that it is not after the manner of man, that thou haſt dealt with us; and that, while we have been liable to thy juſt indignation, thou haſt manifeſted great goodneſs and bounty to us. The greateſt ſeverities we have

have met with in the courſe of thy providence have been attended with ſignal inſtances of thy mercy and compaſſion: Thou haſt puniſhed us leſs than our iniquities have deſerved; and multiplied thy favours to us in ſuch a manner, as demandeth the utmoſt returns of our gratitude. And as we are ſenſible, that we are the monuments of thy grace and benignity in innumerable, moſt conſpicuous inſtances, ſo we have reaſon to believe, that to thine inviſible hand we owe many eſcapes from evil, and many advantages, which cannot fall under our own notice, or come to our knowledge; that at home and abroad, awake or aſleep, in every place and circumſtance, our ſafety is owing to thy conſtant protection. Let thy goodneſs, O Lord, lead us to repentance, and engage our hearts to thee, and to a chearful obedience to thy laws. And may every inclination in us, offenſive in thy ſight, and which tendeth to rebellion againſt thine authority, be happily ſuppreſſed; that,

that, with full conſent of ſoul, we may run the way of thy commandments. Regarding thee as our father, and eternal unchangeable friend, upon whom we are abſolutely dependent, may we, with joy and ſatisfaction, do thy will in all things. And by daily progreſs in virtue and holineſs, let our confidence towards thee be eſtabliſhed, and our title, according to thy gracious declarations and promiſes, to thy favour, more and more confirmed.

As thou haſt brought us to the evening of this day in ſafety, ſo we beg thou wilt continue us under thy care and protection throughout this night. Let no plague come near our dwelling, nor evil befal us. While we are utterly inſenſible of the danger that may be near us, let thine eye, which never ſlumbereth, be upon us for good, and thine almighty power be our defence. Grant us healthful and refreſhing ſleep, that we may riſe up in the morning fitted for the ſervices of our ſeveral ſtations, and all the duties to

which we may be called. We would lay us down in peace, relying upon thee, who alone makeſt us to dwell in ſafety: and would caſt all our cares upon thee, who careſt for us. But as we know not what a day or a night may bring forth, and have no aſſurance, that our eyes ſhall ſee the light of day upon earth any more, ſo we humbly depend upon thine infinite mercy, that, if this ſhould be our laſt night in this world, thou wilt receive us into that ſtate and world, where day is everlaſting.

Bleſſed be thy name, who haſt given thy ſervants ſo glorious a proſpect! Bleſſed be thy name, for any hopes we have of being, in thy good time, received to this happy ſtate! O! May it be our care, ſo to improve the time allowed us in this world, and may we be ſo ſtedfaſt and diligent in the work of the Lord, and of our own ſalvation, that theſe bleſſed hopes may be enlarged and ſtrengthened! Forbid it, that any of us ſhould walk

walk in darkneſs, ſo that death ſhould overtake us unawares and unprovided! As we profeſs to be the children of the light, and of the day, ſo let us ever watch, and be ſober: carefully cultivating thoſe diſpoſitions and affections of ſoul, and purſuing that courſe of life, in which the only true preparation for death conſiſteth. O! May we attain to, and be found in that ſtate and temper, which will aſſure our hearts before thee!

And, moſt gracious God, whatever defects in our obedience, whatever faults and failings we are chargeable with this day; in whatever inſtances our tempers or behaviour, have been diſpleaſing to thee; we earneſtly beſeech thee to forgive us, for thy mercies ſake in Chriſt Jeſus our Saviour. In many things we offend all daily, and come ſhort of thy glory. Impute not iniquity to us, O Lord! nor hide thy face from us. And if thou haſt ſeen in us ſincere intentions and endeavors, to ſerve thee, and the great purpo-

ſes of life, though attended with much infirmity, we pray thou wilt accept of us: And grant us that peace, which the world cannot give; the peace of God, which paſſeth all underſtanding, to keep our hearts and minds through Chriſt Jeſus.

Now to the King eternal, immortal, inviſible, the only wiſe God, be glory and dominion, for ever and ever. *Amen.*

A Prayer for THURSDAY Morning.

BLESSED be thou, O Lord, who upholdeſt the frame of nature, and cauſeſt the ordinances of Heaven to obſerve thine appointment. The night is thine, the day alſo is thine, thou haſt prepared the light and the ſun. We thank thee for thoſe interchanges of night and day which in thy wiſdom thou haſt appointed for the reſt and refreſhment of our bodies, and for carrying on the affairs

fairs and purpoſes of life. We thank thee that there is peace and tranquillity in the country where we live, ſo that we can lye down and ariſe, and there is none to make us afraid. And that this laſt night we have ſlept ſecure under the ſhadow of thy wings, and are brought in ſafety to the beginning of another day. May we employ this day and all the days of our lives in thy ſervice and to thy glory. And may that ſame good providence by which we have been hitherto ſupported and upheld, continue to watch over us for good, to take care of us, to provide for us, and to crown our honeſt labours and endeavours with ſucceſs.

We would humbly commit ourſelves this day, with all who belong to us, and all our affairs and concerns, to thy care and keeping, to thy conduct and bleſſing. Receive us we beſeech thee, into thy gracious protection, and charge thy good providence with us; defend us from all

evils and dangers, if it be thy will; but eſpecially we pray thee to ſecure us, by thy grace, againſt the ſnares and temptations to which we are daily expoſed. Keep us in thy fear all the day long, and let us learn to live and act under a ſenſe of thy preſence with us and inſpection over us; that ſetting thee before us in all that we do, we may ſtudy truth and ſincerity in the inward parts, and approve ourſelves in well doing to thine all-ſeeing eye.

Be thou near to us in all that we call upon thee for, let thine eyes be upon us for good, and thine ears open to our prayers. Give us ſuch a meaſure of health and other temporal bleſſings, as in thy wiſdom thou knoweſt to be beſt and moſt expedient for us, and moſt conducive to our true good. And vouchſafe us eſpecially the aſſiſtance and guidance of thy holy ſpirit through the whole courſe of our pilgrimage in this world, that our lives may be holy and uſeful,

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pious and innocent, that our latter end may be peace, and our future eternal ſtate may be happy and glorious.

Forgive us in thy great mercy all our paſt offences, and whereinſoever we have tranſgreſſed any of thy holy and righteous laws, either in our thoughts, our words, or our actions; either in having done what is evil; or omitted, neglected, or careleſly performed what is good. Forgive us, we beſeech thee, upon the terms of thy Son's goſpel, to which we agree with all our hearts; and enable us, by thy grace, to bring forth fruits meet for repentance; by carefully abſtaining from every thing that is evil, and daily improving in all goodneſs and righteouſneſs and truth.

This our morning ſacrifice, we humbly offer up to thy divine majeſty, in the name and as the diſciples of thy well beloved Son, Jeſus Chriſt the righteous, whoſe we are, and whom we ſerve, and in whom we deſire ever to be found, li-

ving and dying. In the comprehenſive words that he hath taught us, we continue to pray for ourſelves, and all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for THURSDAY Evening.

O ALMIGHTY God, the great creator, the gracious preſerver, the wiſe and righteous governor of the world, and the impartial judge of angels and men!

men! We humbly bow ourſelves before thee, in the name of thy Son Jeſus Chriſt, to worſhip thy divine Majeſty with reverence and godly fear; and by prayer and ſupplication with thankſgiving to offer up our requeſts unto thee, who art the hearer of prayer, and rich in mercy to all who call upon thee in truth.

We thank thee for thy goodneſs and loving-kindneſs to us, and to the whole world of thy creatures. Thou art kind and good unto all, and thy tender mercies are over all thy works.

We thank thee, for our creation, and preſervation, and all the good things of this life, which thou haſt been pleaſed to beſtow upon us, to render our ſhort abode in this world, and our paſſage through it, the more eaſy and tolerable.

We thank thee for our rational and moral powers, and for all thoſe noble faculties and affections, which thou haſt implanted

implanted in our nature, whereby we are capable of reſembling thee in thy moral perfections, and of riſing to high degrees of happineſs in another ſtate.

And we would, in a particular manner, bleſs thee, and celebrate thy praiſes, for thy great and unſpeakable love in ſending thy ſon into the world, to declare to us the certainty of a future ſtate of rewards and puniſhments; to publiſh to us plainly the terms of thy forgiveneſs and favour; and to inſtruct us in the true religion and in all the particulars of our duty. We rejoice, that he came into the world, not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many, that he might ſeal thy promiſes with his blood, and confirm them farther by his reſurrection from the dead, his aſcenſion on high, and the coming of the Holy Ghoſt.

Bleſſed be God, that the joyful ſound of this goſpel is heard in our land, and we walk in the light of thy countenance.

O! Let

O! Let not any of us receive thy grace in vain, or deſpiſe and neglect this great ſalvation: But while the ſeaſon and opportunity of acting is continued with us, let us hearken to thy voice, and embrace the offers of the goſpel, leſt our hearts be hardened through the deceitfulneſs of ſin.

We confeſs, O Lord, that we are not worthy of the leaſt of theſe mercies, or the leaſt of that truth and goodneſs thou haſt made known to thy ſervants. We have not rendered unto thee according to the benefits thou haſt beſtowed on us; nor made that improvement of our privileges and advantages, that we ought to have done, nor that progreſs in holineſs and virtue, that might reaſonably have been expected of us. We have in many inſtances offended againſt thy holy laws, by doing thoſe things which thou haſt forbidden, which are contrary to thy nature and will, and tend to our own hurt and miſery; and by omitting, or careleſly

careleſly performing thoſe things which thou haſt commanded, which are agreeable to thy moral perfections, and tend to perfect our natures in what is good and excellent, and prepare us for our true and proper happineſs hereafter. We acknowledge our tranſgreſſions, O Lord, and our ſins are ever before us. We know that we have ſinned, and perverted that which is right; and we take to ourſelves ſhame and confuſion of face, becauſe we have ſinned againſt thee.

We have no other hope or confidence but in thy goodneſs and mercy, which thou haſt declared unto mankind by Chriſt Jeſus our Lord. We come unto thee in his name, and draw near to thee as his diſciples, and upon the terms of his goſpel, to which we ſincerely conſent. We humbly beſeech thee, to forgive us our ſins, and cleanſe us from all unrighteouſneſs: And enable us by thy grace to bring forth fruits meet for repentance, to walk before thee in newneſs of life, and

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ſo to form the temper of our minds, and order the courſe of our converſation, as becomes that pure and holy goſpel we profeſs to believe; that denying all ungodlineſs and worldly luſts, we may live ſoberly, righteouſly, and godly in this preſent world, and hereafter be admitted to partake of that glory and happineſs, which thou haſt prepared for the faithful diſciples of thy Son.

To this end we pray thee to vouchſafe us, according to thy gracious promiſe, the aſſiſtance and conduct of thy holy Spirit, to help us againſt our manifold infirmities, and eſpecially the ſins that moſt eaſily beſet us; to deliver us from the power of evil habits, and all inordinate appetites and paſſions; and to ſanctify us thoroughly and wholly in ſpirit, ſoul, and body; that being renewed in the whole man after thy bleſſed image, we may be daily dying unto ſin, and living unto righteouſneſs, and continually

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going on to farther and higher degrees of all holineſs and virtue.

And while it ſhall pleaſe thee to continue us in this world, we pray that from thy bountiful providence we may receive, from time to time, a competent portion of the neceſſaries and conveniences of life, and enjoy thy bleſſing with them, which alone maketh rich. And may we learn, in whatever ſtate we are, therewith to be content, and in all caſes and events to obſerve thy fatherly hand; to reverence and adore thy providence, to be entirely reſigned to thy diſpoſal, and to maintain a conſtant and ſteady dependance on thy wiſdom, thy goodneſs, and thy power. And do thou perfect what concerneth us, and ours, and all thy people, and make all things work together for our good. Be our God, our guide, and our governor even unto death; be our comfort and ſupport in our dying hour; and our everlaſting portion and happineſs in the future ſtate.

With us remember in mercy all we are bound to pray for. Continue the care of thy providence over the whole world, and diſpenſe the bleſſings of thy goodneſs to all men every where. Bleſs thy church and choſen people: Enlarge the borders of our Saviour's Kingdom: Let the truth, as it is in Jeſus prevail; may it be received in the love of it, and have a proper influence upon the hearts and lives of all who profeſs it.

Purge thy church of every thing that offends; and may all, who name the name of Chriſt, depart from iniquity and idolatry, and live ſuitably to their holy profeſſion.

Be favourable to theſe lands, wherein we live, and let righteouſneſs and peace flouriſh and abound amongſt us. Bleſs and direct all thoſe who are ſet in authority over us in civil affairs, whether ſupreme or ſubordinate, and may they rule in thy fear, as knowing they muſt give an account. Continue with us if it be thy

thy will, the kindly fruits of the earth in their ſeaſon, and may we receive the bleſſings of thy providence with thankful and contented minds, and uſe them with temperance, moderation and charity. Have mercy on thoſe, who labour under any kind of affliction, trouble, or diſtreſs; whether in mind, body or eſtate, and do them good as their various caſes and neceſſities may require.

Be gracious to us in this family. Bleſs us with health both in mind and body. And O! That there may be ſuch hearts in all of us, that we may fear thee, and love thee, and keep all thy commandments always, that it may be well with us both here and hereafter.

And now, O Lord, we praiſe and bleſs thy holy name, for thy protection over us throughout this day, and that by thy good hand upon us, we are ſafely brought to the concluſion of it. We bleſs thee, that no evils have befallen us, nor any plague come nigh our dwelling;

and

and that no ſad or fatal accidents have overtaken any of us. Lord impute not to us any of the failings or infirmities that may have attended us this day: Mercifully overlook whatever thou haſt ſeen amiſs in any part of our conduct. Grant us pardon and peace upon the terms of the goſpel, and let us be accepted in the beloved, and find favour in thy ſight.

May it pleaſe thee to continue thy kind protection over us throughout the night. Take care of us, O Lord, when we cannot ſo much as attend to our own preſervation, or be ſenſible of any danger we may be expoſed to. And after a quiet and refreſhing reſt, let us be ſafely brought to the beginning of another day, fitted and diſpoſed for the duties and events of it. Hear our prayers, we humbly beſeech thee, and accept of us in Jeſus Chriſt our bleſſed mediator, and moſt merciful redeemer. In whoſe words we further pray for ourſelves and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the glory, for ever and ever. *Amen.*

A Prayer for FRIDAY Morning.

O LORD, our heavenly Father, almighty and everlaſting God! by whoſe good providence we have been brought into this world, and hitherto ſupported and upheld: And now this laſt night (bleſſed be thy goodneſs!) have been mercifully protected from all dangers, have reſted and been refreſhed, and are ſafely brought to the beginning of

of another day. We thank thee for this and all the reſt of thy mercies, which thou haſt beſtowed upon us with a kind and bountiful hand, and eſpecially for thy ſingular love to us in the Lord Jeſus, and all the advantages and privileges we enjoy by the chriſtian revelation. Grant, we beſeech thee, O Lord, that we may chearfully endeavour to walk worthy of the vocation wherewith we are called, and adorn the doctrine of God our Saviour in all things. And do thou graciouſly forgive us all the paſt errors and tranſgreſſions of our lives, and wherein-ſoever we have offended againſt thy holy laws, or have failed or come ſhort in the performance of our duty, and the perfecting ourſelves in all virtue, help us by thy grace, to amend our doings which have not been good, and to reform our hearts and lives according to thy holy word: And let us be every day growing better, increaſing and abounding in all

the Chriſtian Virtues, and conſtantly going on to perfection.

And as thou haſt been pleaſed to bring us ſafely to the beginning of this day; ſo, we beſeech thee, O Lord, to defend us in the ſame by thy mighty power; and grant, that we may fall into no ſin, neither run into any kind of dangers: But let us be always under the care and government of thy wiſe and good providence, and the conduct and influence of thy holy Spirit, that we may be continually inclined and enabled to do thoſe things that are agreeable to thy will, and righteous and acceptable in thy ſight.

Be with us this day in all places, and upon all occaſions. Direct us in all our ways. Preſerve us from the paths of the deſtroyer, and lead us in the way to everlaſting life and happineſs. Keep us both outwardly in our bodies, and inwardly in our minds, that we may be defended from all evils and adverſities,

that

that may befal the body, and all ſinful thoughts and affections, that may corrupt and defile the mind: And let all our thoughts, and words, and actions, be pure and holy, uſeful and edifying, as become the ſervants of God, and the diſciples of Chriſt. And whenever the time of our ſhort abode in this world ſhall come to an end, let us depart in peace, and reſt in hope, and, at length be reſtored to the moſt perfect and happy life by a joyful and glorious reſurrection, through Jeſus Chriſt, our bleſſed Lord and Saviour. In the full extent of whoſe words we continue to pray for ourſelves, and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſ-

paſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for FRIDAY Evening.

IN thankful acknowledgment of thy goodneſs to us, O Lord! and in an humble ſenſe of our intire and conſtant dependance on thee, and ſubjection to thy government, we approach thy ſacred preſence, to worſhip thy divine majeſty with reverence and humility, and to offer up our evening ſacrifice in the name of thy beloved ſon, Jeſus Chriſt our Lord.

We thank thee for all our paſt, and our preſent mercies, for the comforts and bleſſings of this life; but eſpecially for the hopes thou haſt given us of better things, and a more enduring ſubſtance in the life that is to come.

We

We thank thee, for that honourable rank we bear in the order of the creation. Thou haſt formed us after thine own image: thou haſt endowed us with reaſon and underſtanding, and moral diſcernment, and many noble powers and affections, whereby we are capable of knowing thee, from whom we come, and of imitating thy moral perfections; of knowing the relations we ſtand in to thee as our maker and governor; and to one another as brethren; as members of the great community of mankind, and fellow-ſubjects of thy moral kingdom; and the various duties that ariſe from thence; and whereby we are capable of attaining to high degrees of perfection and happineſs in another ſtate. And we bleſs thee, that we have the uſe of our ſenſes, and of our rational and moral powers continued with us, without which every thing, that might otherwiſe be a comfort and bleſſing to us, would be in vain.

We would likewiſe expreſs our gratitude, in a particular manner, for thy great love and goodneſs to mankind, in ſending thine only-begotten ſon into the world, to teach, and live, and dye, and riſe again from the dead, in order to ſave us from our ſins, and conduct us the more effectually to our true and everlaſting happineſs. And we humbly adore that good providence, that hath ordered our lot, and determined the bounds of our habitation in a time and place, wherein we enjoy the benefit of divine revelation, and have the knowledge of the true God, and the true religion, and the way to ſalvation by Jeſus Chriſt.

We receive it, O Lord, as a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. And we earneſtly pray, that we may obtain ſalvation and redemption by him. We confeſs that we are poor ſinful creatures, who have, in many inſtances, offended againſt thy holy

holy and righteous laws, and tranſgreſſed the rules of virtue and true religion. And ſhouldeſt thou be extreme to mark, and to puniſh whatever hath been amiſs in our conduct, we could not ſtand before thee, nor hope for any ſhare of thy favour. But that goodneſs, which is eſſential to thy nature, and the declarations thou haſt made in the goſpel of thy Son Jeſus Chriſt, encourage us to hope in thee for mercy and forgiveneſs. In his blood thou haſt eſtabliſhed with us a moſt gracious covenant of pardon and acceptance, upon the moſt reaſonable and condeſcending terms of repentance, and a ſincere renewed obedience; and by him thou haſt invited penitent and returning ſinners to come unto thee. Behold, O Lord, we come unto thee in his name; We draw near to thee as his diſciples; and in an humble and penitent ſenſe of our ſins, we intreat thy favour with our whole hearts. Be merciful to us according to thy word! O look

thou

thou upon us, and be merciful to us, as thou uſeſt to do to thoſe that love thy name. Grant us, we beſeech thee, according to thy gracious promiſe, the aſſiſtance of thy holy Spirit, that we may amend our doings which have not been good, and correct every thing that hath been, or yet is, amiſs, either in the temper and diſpoſition of our minds, or in any of the actions of our lives: And that we may be conſtantly attaining to greater degrees of perfection, and a farther progreſs in the paths of holineſs and virtue. May we carefully endeavour to order our converſation in the world, and govern all our affections, appetites, and paſſions, as becomes the dignity of our rational and moral nature, and our holy, chriſtian profeſſion, and as becomes thoſe, who entertain the bleſſed hopes of eternal life.

May we paſs through this world innocently and uſefully; exerciſing our ſelves to have always conſciences void of offence,

offence, both towards thee our God, and towards all men; and let us diligently employ our time and health, and all our gifts and talents, advantages and opportunities to the great ends and purpoſes for which we have been ſent into the world; that in our ſeveral places and ſtations we may glorify thee, our great creator and ruler, and do good to men made in thine image, and work out our own ſalvation with fear and trembling.

And whenever thou ſhalt ſee fit to order our departure out of this world, may we be willing and contented, in thy appointed time, to leave it; and let death be our gain and advantage whenever it approaches; a paſſage from this preſent, imperfect and tranſitory ſtate, into that everlaſting ſtate of perfection and bliſs, which thou haſt prepared for all the ſincere and faithful diſciples of thy ſon.

And we heartily pray, that this goſpel of thy kingdom, and theſe glad tidings of ſalvation, which ſound in our ears, may

may be communicated, in purity and ſimplicity, to all the inhabitants of the earth, and produce the fruits of goodneſs and righteouſneſs, of truth and peace, through the whole world. Purify, enlighten, and reform the chriſtian churches every where: And may all, who profeſs the religion of Chriſt, live ſuitably to their holy profeſſion.

Be favourable to theſe lands of *Britain* and *Ireland*, wherein we dwell, and all the dominions thereto belonging. Let wiſdom and knowledge be the ſtability of our times, and righteouſneſs flow down as a mighty ſtream. Let peace and love, unity and concord, true piety and all manner of virtue, flouriſh and prevail among us, and make us a praiſe and a renown in the earth: and be thou, O Lord, a wall of fire about us, and the glory in the midſt of us.

Bleſs the civil government under which we live. May thoſe who rule over us be juſt ruling in thy fear: And may

may they be happily guided in their adminiſtration. Direct public counſels and affairs; make our officers peace, and our exactors righteouſneſs, and teach our ſenators wiſdom: And may we all live in a faithful and dutiful ſubjection to our lawful magiſtrates.

Have mercy on the ſick and afflicted; provide for the poor and needy; be the orphan's ſtay, the widows judge, and the ſtrangers ſhield; and do good unto all as their various neceſſities may require, and make all things work together for their good.

It becometh us likewiſe, O Lord, to praiſe and bleſs thy holy name, for all the good things of this life, which, in thy great mercy and kindneſs thou haſt beſtowed upon us. We thank thee for our ſpared lives, and all the comforts of them; for that meaſure of health we enjoy, with many other temporal bleſſings which ſerve to make this life a more eaſy paſſage to another: And particularly,

for

for the mercies of this day, to the concluſion of which thou haſt ſafely brought us. Graciouſly pardon and overlook whatever we may have done, or omitted, contrary to our reſolutions and obligations: and mercifully accept of our ſincere, though weak endeavours to do good, and to anſwer the deſign of our creation.

May it pleaſe thee to continue thy kind protection over us throughout the night. Preſerve us, and our habitation, this whole neighbourhood, and all who belong to us, from all evils and dangers, if it be thy will! and let us be raiſed up the enſuing morning, with renewed ſtrength and vigour, to magnify and praiſe thy holy name, and return to our ſeveral lawful affairs and employments in thy fear. Theſe our prayers and thankſgivings we humbly offer up in the name of Jeſus Chriſt, our bleſſed mediator, in whoſe words we farther pray for ourſelves and all mankind.

OUR

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for SATURDAY Morning.

MOST gracious God, our ſovereign Lord, and chiefeſt good! We, who are the creatures of thy power, and the monuments of thy mercy, would with all our hearts adore and bleſs thee, for the many marvellous inſtances of thy favour and goodneſs towards us.

We acknowledge thy watchful care over us throughout the night paſt; and we

we bleſs thee for the returning light of this morning; and deſire to devote the lives, which thou daily preſerveſt and reneweſt, to thy glory and ſervice. We confeſs at thy footſtool, that we are ſinful creatures; and have in thought, word and deed, tranſgreſſed that holy law, which thou haſt ſet before us, as the rule of our duty. But with deep humility, and with the higheſt thankfulneſs, would we lay hold on thy offered mercy upon the moſt reaſonable and gracious terms of the goſpel covenant.

Being juſtified freely by thy grace, let us have peace with thee, through our Lord Jeſus Chriſt. And let the riches of thy grace and goodneſs lead us to repentance, and to all proper returns of holy and grateful obedience. Create in us clean hearts, O God! and renew right ſpirits within us; and grant, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God,

God, we may have our converſation in this preſent world.

Lord! increaſe our faith, and let it be a practical vital principle. And enable us to give all diligence, that we may add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godlineſs; and to godlineſs brotherly kindneſs; and to brotherly kindneſs charity: For if theſe things be in us and abound, they will make us, that we ſhall neither be barren, nor unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt.

Senſible of our own weakneſs and inſufficiency in ourſelves, we would humbly apply to thee, the God of all grace, who haſt called us to thy eternal glory, by Chriſt Jeſus, that thou wouldeſt eſtabliſh, ſtrengthen, ſettle us: Deliver us from every evil work, and preſerve us unto thy heavenly kingdom. Help us to keep all our appetites and paſſions in a

due ſubjection to the laws of religion, and right reaſon: And let us, as ſtrangers and ſojourners in the earth, abſtain from fleſhly luſts, which war againſt the ſoul.

Do thou, the Father of lights, ſhine into our dark minds, and cauſe us to behold more of thy glory. And let a ſuperlative love to thee, and a profound veneration of thy infinite majeſty and incomprehenſible perfections be the governing principles, and diſpoſitions of our hearts. Make us ſenſible, that it is in thee alone, that we can be happy; and that all thy commandments are holy, and juſt, and good, and tend to the true perfection and felicity of our natures.

May we live the life we live in the fleſh by the faith of thy well-beloved Son, who loved us, and gave himſelf for us. And let his love happily conſtrain us, that we may, henceforth, live not unto ourſelves, but unto him, who died for us, and roſe again.

As we are now conſtituted in a ſtate of trial for eternity, let us be diligent in every part of our duty; herein exerciſing ourſelves, to keep conſciences void of offence, both towards thee, our God, and towards our fellow creatures. Far from offering the leaſt injury to any, in their perſons, properties, or reputations, let us be ever ready to do good, and to promote the happineſs of others, as well as our own: That we may approve ourſelves the faithful diſciples of a holy and benevolent Saviour.

Lord, teach us to redeem the time, and to improve the talents, with which thou haſt intruſted us: And let us ſo number our few and uncertain days, as to apply our hearts unto wiſdom.

May we frequently look forwards to that great day, when we muſt all appear at the judgment ſeat of Chriſt: and let us take heed to ourſelves, leſt at any time, our hearts be overcharged with ſurfeiting, and drunkenneſs, and cares

of this life; and ſo that day come upon us unawares.

We would apply ourſelves to the duties of our ſeveral callings, and employments, as being ſenſible, that this is part of the work required of us in this preſent ſtate, and that it is thy will, that we ſhould not be ſlothful in buſineſs. But grant, that we may mind the affairs of this life in a due ſubordination to the more important concernments of an eternal world. That when we have glorified thee on earth, by finiſhing the work which thou haſt given us to do, we may be taken to the joys of thy immediate preſence and kingdom above.

Oh that the religion of Jeſus, in its purity and ſimplicity, may be ſpread throughout the whole world! And let it every where produce happy effects in the hearts and lives of men: Eſpecially in the nations to which we belong.

May thy ſervant, our king be endued with all chriſtian and royal virtues. And

let

let all inferior magiſtrates be faithful in their ſeveral ſtations; and true religion and virtue flouriſh among all orders and degrees of men.

Let our friends and relatives be remembred by thee in great mercy: And, if we have any enemies, father forgive them, and help us to do ſo, and to render good for evil.

We beſeech thee to preſerve us this day, and keep us in all our ways. Let thy bleſſing be upon us in all our lawful deſigns and undertakings; and let us be in thy fear all the day long.

Lord, hear theſe our humble requeſts, which we offer up to thee in the name of thy well-beloved Son, our great mediator and advocate, who ever liveth to make interceſſion for us.

And now unto him, that is able to do exceeding abundantly for us, above all that we aſk or think, be glory in the church by Chriſt Jeſus, throughout all ages, world without end. *Amen.*

A Prayer for SATURDAY Evening.

MOST great and glorious God! The ſovereign Lord of this vaſt univerſe; of whom, and through whom, and to whom are all things: To whom be glory for ever and ever!

We, thy conſtant dependants, thy moſt obliged beneficiaries, and the ſubjects of thy moral government, deſire now humbly to offer up our evening ſacrifice of prayer and praiſe unto thee, through Jeſus Chriſt the great mediator of thine appointment.

Thee we acknowledge and adore as our great creator, to whom we owe our bodies and ſouls, and all our powers; as our conſtant preſerver, who continually upholdeſt our ſouls in life; and as our moſt bountiful benefactor, whoſe goodneſs and mercy have followed us from the time we came into the world unto this day.

We

We bleſs thee, for the proviſion thou haſt made in thy kind providence for our comfortable ſubſiſtence here on earth: But eſpecially, for the hope of eternal happineſs in a better world; and for the many valuable means and helps thou haſt given us, to aſſiſt us in our preparations for it. We cannot be ſufficiently thankful to thee, that our lot is caſt in a land of goſpel light and liberty, where we have great advantages for inſtruction, and have the holy ſcriptures put into our hands, which are able to make us wiſe unto ſalvation.

But, Lord, we muſt acknowledge, that we have not walked anſwerably to the obligations thy goodneſs hath laid upon us. Father, we have ſinned in thy ſight, and are not worthy to be called thy children. When we conſider the numbers and aggravations of our offences, we have reaſon to bluſh and to be aſhamed to lift up our faces unto thee, our God. Our iniquities have abounded:

Oh! let thy grace, towards us much more abound! Leave us not to periſh in our ſins; for Lord, thou delighteſt in mercy. As Chriſt Jeſus came into the world, by thy wiſe and gracious appointment, to ſave ſinners, we deſire with all our hearts to accept his offered ſalvation. Drawn as with the bands of love, we would, through him, yield up ourſelves wholly unto thee, our ſovereign Lord, and chiefeſt good; reſolving by thy grace, to do what thou wouldeſt have us to do; to endeavour to obey all thy commands, and to reſt ſatisfied in all thy appointments.

We rejoice to think that we are under thy wiſe and benign adminiſtrations. And on thee we would caſt all our burdens and cares, being perſuaded that all thy diſpenſations towards us are under the direction of infinite wiſdom, righteouſneſs, and equity.

Since we have ſuch glorious promiſes given us in the goſpel, and are raiſed to ſuch

ſuch ſublime hopes, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, and exerciſe a conſtant diſcipline over our hearts, that every corrupt and diſorderly affection may be mortified and ſubdued, and holy and good affections may be ſtrengthened and improved. Let us abhor that which is evil, and cleave to that which is good.

Lord! keep us from bitter envying and ſtrife, from pride and vain glory: and let an amiable evangelical charity inſpire our hearts, and govern our whole deportment. May patience have its perfect work in us: and let us be clothed with humility; for thou reſiſteſt the proud, and giveſt thy grace unto the humble.

Grant that we may live and walk by faith, which is the ſubſtance of things hoped for, and the evidence of things not ſeen. Regarding ourſelves as ſtrangers and ſojourners here on earth, let us look forwards beyond this tranſitory ſcene

of

of things to an eternal world, and make it the chief buſineſs of this life to prepare for a better. And whenever it ſhall pleaſe thee to ſummon us hence, may we have an entrance miniſtred unto us abundantly into the everlaſting kingdom of our Lord and Saviour, Jeſus Chriſt.

Oh! that all nations may hear the joyful ſound of the goſpel ſalvation! May thy antient people the Jews be converted to the faith of Chriſt; and the fulneſs of the Gentiles be brought in.

Revive the power of godlineſs in theſe lands. Let our zeal be without bigotry; and our liberty be without licentiouſneſs.

We beſeech thee to bleſs thy ſervant our king; ſanctify him by thy holy Spirit; guide him by thy counſels; and defend him by thy providence. May all ſubordinate rulers be men fearing God, and hating covetouſneſs. And let the miniſters of thy word be happily ſucceſsful in promoting the converſion and ſalvation of ſouls.

We

We would remember thoſe that are in affliction, as being ourſelves alſo in the body. Be thou graciouſly pleaſed to ſupport and comfort them, and let them find thee a preſent help in trouble. We beſeech thee to recompenſe the kindneſs of our benefactors; and would pray for mercy even to our enemies.

We bleſs thee for the experience we have had of thy kind protection over us throughout the day and week paſt; and for the mercies we have received ſpiritual and temporal. Lord pardon whatever thy holy eye hath ſeen amiſs in us. And as one day and week is paſſing over us after another, in a ſwift ſucceſſion, let us be careful to redeem the time, and to improve every opportunity of doing or receiving good, as thoſe who are haſtening to an eternal ſtate.

Let thy bleſſing, O Lord, be upon us this night. Confiding in thy fatherly goodneſs and care we would lay us down upon our beds, that we may enjoy thy gift

gift of ſleep, and may be ſo refreſhed and ſtrengthened, as to be fitted for ſerving thee on thy own enſuing day, and for attending on thee in the ordinances of thine appointment.

All we beg is through our Lord and Saviour Jeſus Chriſt, who ever liveth to make interceſſion for us. And in his name, and in the words which he hath taught us, we ſum up all our petitions, ſaying,

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power and the Glory, for ever and ever. *Amen.*

A Prayer

A Prayer for a Family, which may be uſed either Morning or Evening.

ALMIGHTY and eternal God! Thou art the bleſſed and only potentate, the Lord of Lords, and King of Kings! Who only haſt immortality, and dwelleſt in that light, to which no mortal can approach; whom no eye hath ſeen, or can ſee, and to whom belong honour and power everlaſting.

Thou art the ſupreme maker, and governor of the whole world; who ruleſt in the armies of heaven, and amongſt the inhabitants of the earth; who doeſt according to thy will and pleaſure, and there is none can ſtay thy hand; nor may any ſay unto thee, what doeſt thou?

But we have reaſon to rejoice in thy government, and that thou ſuperintendeſt the affairs of the children of men. We know

know, that in many caſes thy judgments are unſearchable by us, and thy ways are paſt our finding out. But this we know alſo to our joy and comfort, that wiſdom and goodneſs are the ſprings of thy government; and that mercy and truth go before thy face. Thou art righteous in all thy ways, and holy in all thy works; A God of truth, and without iniquity, juſt and right art thou.

Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; all that is in the Heaven, and in the earth is thine: Thine are all the Kingdoms of the world, and thou art exalted as head above all: Thou ordereſt and diſpoſeſt of all things, as ſeemeth good in thine eyes, and according to the wiſe and gracious Counſels of thine own will. When we reflect on this, we would encourage ourſelves in thee: We would put our truſt and confidence in thee, and reſign our ſelves intirely to thy diſpoſal. Our ſouls would magnify the Lord,

Lord, and joy in the God of our ſalvation.

But when we reflect on our ſelves, and conſider our great unworthineſs, we are aſhamed, O our God, and bluſh to lift up our faces to Thee, our God. We know that thy government is an Adminiſtration perfectly wiſe and juſt; thy Laws are holy, juſt and good, and in keeping of them there is great reward. Thy yoke is eaſy, thy burden is light; and thy commandments are not grievous. Thy ways are ways of pleaſantneſs, and all thy paths are peace. Yet notwithſtanding this our conviction of the wiſdom and goodneſs of thy laws, and the equity of thy government, we have in many inſtances rebelled againſt thee, and have turned aſide from the paths of thy commandments, and the ways of piety and virtue. We have ſinned, we have committed iniquity, we have done thoſe things that are evil in thy ſight. We have been guilty of many ſinful neglects of our duty both to God and man,

man, and many ſlight and careleſs performances of what we have gone about.

Our tranſgreſſions, we confeſs, have greatly exceeded, and they are attended with hainous aggravations. We cannot plead ignorance of our duty as an excuſe for our offences: For thou haſt ſhewed us what is good, and what thou requireſt of us, but we have not done it with that care and diligence and conſtancy that we ought, and therefore deſerve to be beaten with many ſtripes. We have ſinned often againſt the light of our own minds, and the checks of our conſciences; againſt our moſt ſolemn vows and reſolutions to the contrary; againſt thy promiſes and thy threatenings, thy mercies, and thy fatherly chaſtiſements. If we ſhould ſay that we have not ſinned, we ſhould but deceive our ſelves, and make our ſelves liars. But, O Lord, we acknowledge that we have ſinned, and too often perverted that which is right. Our own hearts do accuſe us; our conſciences flie

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in our faces, and witneſs againſt us. And we have no other hope or confidence to be ſaved from our ſins, and delivered from the wrath to come, and all the miſerable conſequences of a ſinful ſtate, but that goodneſs and mercy which is eſſential to thy nature, and which thou haſt ſo fully declared in the revelations of thy will to mankind.

Thou haſt proclaimed thy ſelf the Lord God, merciful and gracious, long-ſuffering, abounding in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin. Thou delighteſt not in the death and deſtruction of ſinners, but rather that they ſhould turn and live: Thou art not willing that any ſhould periſh, but that all ſhould come to repentance, that they may be ſaved: And thou haſt ſet forth thy ſon, our Lord Jeſus Chriſt, to be the propitiation for ſin, and our advocate at the throne of grace. Behold, O Lord, we come unto thee in his name, and preſent our ſelves before thee as his diſciples.

We agree with all our hearts to the terms of acceptance laid down in his goſpel, which we cannot but in our conſciences approve of, as worthy of thee to require, and fit that we ſhould comply with. We repent us of our ſins, and condemn our ſelves for them; and it is our purpoſe and reſolution, through thy gracious aſſiſtance, to break them off by righteouſneſs, and wherein we have offended, and done iniquity, to do ſo no more. Lord, accept of us thus returning unto thee! Be merciful to us, poor ſinners! Forgive us our ſins, and cleanſe us from all unrighteouſneſs.

We are ſenſible of our own frailty and weakneſs, and how apt we are to forget our good reſolutions, and ſuffer our ſelves to be led aſide from thy ways, by our own corruptions, and the various temptations with which we are ſurrounded. But thou haſt graciouſly promiſed the aſſiſtance of thy holy ſpirit to thoſe, who, humbly and ſincerely aſk it from thee.

Lord,

Lord, let it be unto thy ſervants according to thy word! Let thy good ſpirit be always preſent with us, to enable us to mortify every corrupt affection, to ſubdue any evil habits we may have unhappily contracted, and to acquire the habits of godlineſs and righteouſneſs, of charity and purity, and of every thing that is virtuous and good. Help us, we beſeech thee, againſt our manifold infirmities, and eſpecially the ſins that moſt eaſily beſet us. Deliver us from all irregular appetites and paſſions, and let no iniquity prevail againſt us or obtain a dominion over us. Purify our hearts from all evil inclinations and deſires, and from all bad intentions and deſigns: And may we be upright and ſincere before thee, and ſtedfaſt in thy covenant. And let us be daily going forward in the paths of righteouſneſs and virtue, till we be fit to be tranſlated to thy heavenly kingdom, to join the ſociety of ſaints and angels, and enjoy, together with them, the commu-

nications of thy favour, in the perfection of holineſs and bliſs.

Particularly, we pray that we may be filled with all pious and devout affections towards thee our God and heavenly father: that the conſideration of thy greatneſs and excellency, of the wiſdom and righteouſneſs of thine adminiſtration, and thy goodneſs to us, and to all thy creatures, may effectually engage us to love thee with all our hearts, and ſouls, and ſtrength, and mind; and to honour, reverence, and fear thee as our father and Lord; to put our truſt and confidence in thee, at all times, as our beſt and moſt faithful friend, our firmeſt and ſureſt ſupport; and, in all events whatſoever, to reſign our ſelves to thy diſpoſal, and ſubmit to thy will, who knoweſt beſt what is fit for us, and loveſt us more than we do ourſelves. And may we be ready, on all fit and proper occaſions, to expreſs theſe affections of our minds towards thee, by all ſuitable acts of religi-

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ous worſhip, performed in ſpirit and in truth, and with the greateſt ſincerity and uprightneſs of heart: And let us never turn aſide to any kind of falſe, ſuperſtitious, or idolatrous worſhip. And may we in all things, ſtudy to know and do thy will, and to imitate thy moral perfections, as far as the frailty, and limited condition of our nature will permit.

And as thou haſt made us ſocial creatures, and haſt implanted in our nature kind and friendly affections towards one another; ſo grant, O Lord, that we may cheriſh and cultivate in our hearts, a ſincere love and good-will to all men. Let us be always diſpoſed to do to others, what we would think reaſonable ſhould be done to our ſelves, in the like caſe; And let us, in all things, ſtudy to do juſtly, and to love mercy, as well as to walk humbly with thee, our God. Grant that we may behave with all due reverence and ſubmiſſion towards our ſuperiors, and thoſe, who have a juſt au-

thority over us; with a prudent condeſcenſion towards our inferiors, and ſuch as are placed in ſubjection to us; and with kindneſs, gentleneſs, and humanity towards all: endeavouring, in our ſeveral places and ſtations, to be uſeful and do good, as becomes thoſe, who are members of the great community of mankind, and, particularly, of the body of Chriſt which is his church.

May we duly govern thoſe appetites and paſſions, which, for wiſe and good ends, thou haſt made a part of our conſtitution in the preſent ſtate: And may we carefully maintain a rule over our own ſpirits, and the dominion of the mind over the body: That we may be always in a fit temper and diſpoſition to perform any part of our duty, as there may be occaſion. Let us ſtudy to be temperate and ſober in all things; to be pure and chaſte, humble and lowly, meek and forgiving, and patient under adverſity: Let our converſation be without

out covetouſneſs, or an inordinate love of this world; and let us learn in whatever ſtate we are, therewith to be content. And may thy good Spirit ſo aſſiſt and ſtrengthen us, that our obedience to thy holy laws, and our conformity to the rules of piety and virtue, may be ſincere and univerſal, conſtant and perſevering, zealous and chearful, and always accompanied with prudence and diſcretion, and a becoming fortitude and firmneſs of mind.

With theſe petitions, which we have been offering up for ourſelves, we join our humble ſupplications unto thee, the God and father of all, on the behalf of others alſo.

May it pleaſe thee to do good unto all men, and to continue the care of thy providence over all thy creatures. May our Saviour's kingdom be extended far and wide; and the earth be filled with the knowledge of God, as the waters fill the ſea. And let pure and uncorrupted

chriſtianity obtain over the whole world, and become the religion of mankind.

We pray for the peace and proſperity of the lands wherein we live, and that all orders and degrees of perſons among us may faithfully endeavour to promote the glory of God, the honour and intereſt of true religion, the cauſe of virtue, and righteouſneſs, and the publick good.

Pity all, who are in affliction and diſtreſs of any kind. Support them under their troubles, and in thy good time deliver them out of them, and make all things work together for their good.

Be gracious to us in this family. Bleſs us with health of body, and ſoundneſs of mind. May we all be faithful and dutiful to one another, as we ſtand ſeverally related. Let us dwell in love and unity as becomes friends and brethren here. And may we rejoice together in an happy eternity hereafter.

We thank thee for the mercies of the day [*or night*] paſt; and humbly commit ourſelves, and all in whom we are concerned, to the care and protection of thy good providence, and the conduct of thy holy Spirit, praying that thou wouldeſt guide us by thy counſel whilſt we are here in this world, and afterwards receive us to abide with thee in glory in the world which is to come. Theſe our prayers, praiſes and thankſgivings we humbly preſent to thy divine majeſty, in the name, and as the diſciples of thy beloved Son, Jeſus Chriſt, our only mediator, whoſe we are, and whom we ſerve, and in whom we deſire ever to be found, living and dying. In the comprehenſive words which he hath taught us, we ſum up all our requeſts for ourſelves, and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in Earth,

Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power and the Glory, for ever and ever. *Amen.*

Another Prayer for a Family, which may be uſed either Morning or Evening.

MOST glorious, and highly exalted majeſty! Praiſe waiteth for thee in Sion. Thou art the God of the ſpirits of all fleſh; and to thee, the hearer of prayer, ſhall all ſouls come.

With reverence we approach thy ſacred preſence, to worſhip at thy footſtool as thy humble devoted ſervants, to pay our chearful homage to thee our maker, and

and conſtant benefactor, and to implore thoſe aids of thy grace which are neceſſary to the acceptable performance of every part of our duty. We would meditate with pleaſure on thy high perfections, and join together in proclaiming thy praiſe, in order to form the temper of our ſpirits aright, and qualify ourſelves for thy approbation and favour.

The immenſity of thy nature ſurpaſſeth all imagination, and no mortal is able to behold thy glory. Yet thy inviſible perfections, even thy eternal power and godhead, thy wiſdom and goodneſs, are clearly ſeen, being underſtood by the things which thou haſt made.

When we behold the Heavens; the ſun, moon and ſtars; and this earth ſo full of thy riches; together with that great variety of ſenſible and rational beings which thou haſt contrived for receiving their beneficial influences; we are perſuaded that thou art the beſt as well as the greateſt of all beings.

Every

Every day of our lives bringeth new diſcoveries of thy goodneſs. As we owe the original contrivance of our frame to divine counſel and benevolence, ſo are we indebted to God for the convenience of thoſe circumſtances in which we are placed. We have proper objects for all the deſires and inclinations thou haſt planted in us, and many are the good things we richly enjoy. Thou giveſt us food to eat, and raiment to put on. To thy gracious providence we owe our ſpared lives, our meaſure of eaſe and health, our liberty and peace, and all the pleaſures of ſocial life.

But the ſtrong aſſurances thou haſt given us of life and immortality in the other world, ought to be acknowledged as the greateſt obligation we have yet received. We bleſs thee with all our hearts, for the method the goſpel propoſeth for our obtaining this unſpeakable enjoyment; and that we have had an opportunity of knowing that Jeſus is the way,

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the truth, and the life. What are we, and what is the houſe of our fathers, that thou ſhouldeſt ſo love us, as to give thine only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life?

We muſt acknowledge that the terms of the chriſtian covenant are highly reaſonable. The obedience demanded of us is a labour of love. And our eyes daily behold a multitude of objects, that are fit to raiſe this good affection in us. And there is alſo a great reward in keeping thy precepts. Thou haſt given us the delightful proſpect of perfection in love and virtue in a future ſtate, as a motive to the practice of our preſent duty. The laws of the goſpel are exceeding good: They are right concerning all things, and we are convinced that obedience to them would be our greateſt happineſs: yet being diverted from the conſideration of this, by the irregular workings of paſſion and appetite, we have purſued

purſued many fooliſh and hurtful gratifications. We have endeavoured to pleaſe ourſelves inconſiſtently with a due regard either to the glory of God, or the good of our fellow-creatures. We have perverted that which is right, when it did not profit us; and have for the pleaſures of ſin, which are but for a ſeaſon, ſubjected ourſelves to the laſting pains of a ſelf-reproaching heart. We bluſh and are confounded, and ſeverely condemn ourſelves when we conſider the ingratitude towards thee, our God, which is inſeparable from our tranſgreſſions. Againſt thee, and thee only, have we done all this evil, in defiance of the obligations we have received from thy moſt liberal hand.

Moſt gracious God! we humbly pray, that our repentance may not wholly conſiſt of ſuch penitential confeſſions and complaints: But that as we acknowledge our ſins in a ſolemn manner before thee, we may alſo forſake them, amending

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our ways and doings that have not been good. Let the painful reflections we have made on our former follies, prove an effectual reſtraint from the repetition of theſe and all other deliberate miſcarriages. Enable us, we beſeech thee, to bring forth fruits meet for repentance, and wherein we have done iniquity to do ſo no more. Let our minds be formed by the influence of the goſpel grace; and let us be renewed in the temper and diſpoſition of our ſpirits. And do thou, O moſt merciful Father! who haſt promiſed forgiveneſs to thoſe who truly repent and turn unto thee, accept of us according to the multitude of thy tender compaſſions, and the gracious declarations of the goſpel. Lift up the light of thy countenance upon us, and reſtore us to the hope of thy favour, that we may joy in thee our God, through our Lord Jeſus Chriſt, by whom we have received the atonement. And being juſtified by thy grace, may we be made heirs according to the hope of eternal life. We

We pray for the aids of thy holy Spirit. Thou knoweſt our frame, and the circumſtances of our condition, and the various temptations to which we are expoſed. Forſake us not, we beſeech thee, for our ſtrength is but ſmall. Suffer us not to be tempted above what we are able to bear; but with the temptation prepare a way for our eſcape: Let not the Spirit, that worketh in the children of diſobedience delude us into the paths of error and tranſgreſſion: nor let the cares of this world, the deceitfulneſs of riches, or the luſt of other things, interrupt our purſuit of the great deſign for which we were made.

Preſerve us from covetouſneſs and ambition, from pride, arrogance and vain glory. Make us humble, ready to prefer others to ourſelves, and let nothing in our behaviour give unneceſſary pain to any. Let none of us be guilty of rendering evil for evil, and railing for railing; but, on the contrary, may we be always ready to bleſs them that curſe us, and to

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do good to thoſe who deſpitefully uſe and perſecute us.

May the grace of God ſecure us from all manner of intemperance and debauchery, and all the works of the fleſh. Make us ſober and willing to deny ourſelves in all the forbidden gratifications of ſenſe and appetite.

Grant us the invaluable bleſſing of contentment, and an entire reſignation to thy holy will. Let all the diſpenſations of thy providence be ſuitably received and improved by us. The God, who made us, knoweth perfectly what is beſt and moſt convenient for us. Whatever our outward ſtate be, grant, we beſeech thee, O our heavenly Father, that it may be ſo ordered as to promote, in the beſt and moſt effectual manner, the ſalvation of our immortal ſouls.

May the integrity of our hearts be an inward defence to us againſt all external misfortunes, and our patient hopes continue unmoved through all the changing

ſcenes of life. Teach us to keep an attentive eye continually upon that crown of glory and immortality, that is promiſed unto us: And, in the believing virtuous proſpect of this, let nothing be able to make us afraid. Should the earth be removed, or the mountains carried into the midſt of the ſea, may an approving conſcience be our happineſs. Let all the trials of our faith be found to our praiſe, and honour, and glory, at the appearing of our Lord Jeſus Chriſt; whom having not ſeen, we love; and, though now we ſee him not, yet believing in him, we rejoice with joy unſpeakable and full of glory.

We pray for the whole human race, that truth and liberty and peace may univerſally obtain; and that pure chriſtianity may be propagated in all parts of the world, and that all the kingdoms of it may feel the joyful influences of the everlaſting goſpel.

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Let not the dangerous errors and idolatrous practices which prevail among many who call themſelves chriſtians ſtill continue a ſtumbling block in the way of the Jews, or give a contemptible idea of our religion to heathen nations. Let the kingdom of our Lord and Saviour Jeſus Chriſt, which is not of this world, be wholly governed by his own laws, and not by the inventions or commandments of men. That all nations approving his wiſe adminiſtration, and finding their intereſt in it, may willingly ſubmit to his dominion.

Unite the reformed churches in the ſame catholic faith and univerſal charity. Pity thoſe that are under the rod of oppreſſion, and while they ſit in darkneſs, may the Lord be a light unto them, and in due ſeaſon ariſe and plead their cauſe. And where there is external reſt and peace, may there be more of real piety and ſubſtantial religion.

Have mercy on our ſinful Lands, O Lord! Pour down thy Spirit upon us: And O! that thy diſtinguiſhing goodneſs may lead us to repentance. Bleſs, we beſeech thee our gracious ſovereign King *George*. May the crown long flouriſh upon his head, and his enemies be cloathed with ſhame. Bleſs all his illuſtrious family. May they be ornaments to their exalted ſtations, and qualified for extenſive uſefulneſs.

Shew compaſſion, we beſeech thee, O Lord, to all the ſons and daughters of adverſity: Heal the ſick; eaſe the pained; comfort thoſe who are in trouble and perplexity of mind. Make them glad according to the days wherein thou haſt afflicted them, and the years in which they have ſeen evil; ſupply the wants of the poor; and be a father of the fatherleſs, and a God of the widows, who put their truſt in thee.

Bleſs thoſe in a particular manner, who are endeared to us by the tender ties

ties of nature, friendſhip, or gratitude. May they proſper and be in health; but, above all, may their ſouls proſper. Watch over all that are at a diſtance from us: May thy bleſſing be with them; preſerve them from every evil, compaſs them with thy favour in this world, and may they inherit eternal bleſſings in the life which is to come.

Be thou gracious to this family. Help us to fill up every ſtation and relation with its proper duty. With grateful hearts we praiſe thee for all thy mercies. May thy candle ſhine upon our tabernacle. Bleſs us, and we ſhall be bleſſed.

MORNING.

ACCEPT O Lord, the ſacrifice of our morning praiſe for the mercies of the night paſt, and for the light of another day. Let the lives, which are thy care, be employed in thy ſervice,

that we may be in the fear of the Lord all the day long. We commit ourſelves to thy gracious protection. Preſerve us, we beſeech thee, in health and eaſe. May we have a conſtant ſenſe of our dependance upon thee, and improve every bleſſing we receive from thee to thine honour and glory. And, as we know not what a day may bring forth, prepare us, O Lord for all events, and let our hearts be ſtill eſtabliſhed, truſting in thee. May we guide our affairs with diſcretion and order our converſation aright.

EVENING.

THOU O Lord, makeſt the outgoings of the morning and evening to rejoice. We praiſe thee for the protection, ſupports, and comforts of another day. Forgive we beſeech thee, every thing thy pure eye hath ſeen amiſs in us. We commit ourſelves to the care of

of thy watchful providence during the hours of ſilence and darkneſs. Do thou, who neither ſlumbereſt nor ſleepeſt, keep us in ſafety. Grant us ſleep that may refreſh us; and when we awake, may we be ſtill with God, and do thou be ſtill with us.

All we humbly aſk is for thy mercies ſake in Jeſus Chriſt our Lord, in whom thou art

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer to be uſed at any time of the Day.

O THOU parent of the univerſe, and the ſupreme Lord of all! As thou haſt made us capable of diſcerning, that we are the creatures of thy power, and of knowing the relation in which we ſtand to thee, as the ſubjects of thy kingdom, we humbly worſhip and adore thee, our maker, who art poſſeſſed of perfection and excellency, above all our comprehenſion.

Thine infinite wiſdom and almighty power are clearly manifeſted in thy works, which are, beyond expreſſion, great and wonderful. Thou alone didſt originally form that great deſign, which is carried into execution in the works of creation, and providence; every part of which ſpeaketh thine infinite knowledge and moſt perfect ſkill: Thou, O Lord, ſpakeſt, and it was done; thou gaveſt the

the command, and it ſtood faſt. By thine almighty power the heavens and the earth, and all that they contain, were made from nothing, and they are ſuſtained in being by that power, every where preſent, the ſole original ſource of all activity, from which all other cauſes are derived, and to which they are abſolutely ſubjected: For thine hand is omnipotent, and knoweth no reſiſtance, but effecteth whatſoever thou wilt, in the armies of Heaven, and amongſt the inhabitants of the earth. And how adorable art thou, O God! in whom infinite wiſdom, and almighty power, are in eternal conjunction with the moſt perfect goodneſs; of which, in the work of creation, and in the ſuſtenance and government of the univerſe, we thine intelligent creatures joyfully behold the ſtrongeſt characters! and have reaſon to believe, that thine infinite goodneſs ſo richly diſplayed in the communication of being, perfection, and happineſs, gave

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birth to the deſign of creation, and all the works of providence in the government of the worlds which thou haſt made. We are ſatisfied that all thy works are worthy of thine infinitely perfect mind, however ſome of them, ſeparately, may appear to creatures, to whom only a ſmall part of thy ways are known, and who are incapable of comprehending that inconceivably great and extended ſyſtem of being, that is under thy providential care. And to thee, O God, we are taught by our own conſciences, and the ſenſe of good and evil which thou haſt planted in our hearts, and by the revelation which thou haſt given of thyſelf, to aſcribe perfect purity and holineſs, the unchangeable love of righteouſneſs; and know it is impoſſible, that evil ſhould be the object of thine approbation, or dwell with thee. To thee we would offer up our praiſes and thankſgivings, who haſt made us capable of ſome degree of knowledge, though low and imperfect,

perfect, of these thy glorious perfections, which diffuseth the greatest joy and gladness through the heart, and directeth thy creatures to thee, as the unchangeable object of their hope and trust. That thou reignest for ever over the whole universe, is the matter of our utmost joy: and that thou art every where present, and thine eye upon every individual creature: That as the parent of the great family, thou takest care of all, and that thy goodness and tender mercies are over all thy works.

It becometh us particularly to acknowledge thy goodness to the human race whom thou hast exalted unspeakably above all the other orders of creatures in this lower world. And we bless thy name, that of this thy family upon earth, we are members: That the work of thy law is written upon our hearts, and that thou hast made us capable of the practice of virtue and holiness, and of pursuing after and attaining the most desirable ends

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of being, in which the heart doth, and cannot but, with full ſatisfaction, acquieſce.

As we have reaſon to celebrate thy goodneſs in the various and bountiful proviſion thou haſt made for the ſuſtenance and comfort of our lives in this world; for the deſires planted in nature, and the many objects adapted to the gratification of them: ſo thou haſt inſtructed us by the ſpiritual ſenſes with which thou haſt endowed us, that we are made capable of the higheſt kind of bliſs, of which we can have any conception: a bliſs which is independent of external and precarious things, and which thou haſt unalterably annexed to true holineſs of heart and life. From the principles of reaſon, but eſpecially by the expreſs declarations of thy will from heaven, thou haſt given thy ſervants moſt ſubſtantial evidence, that when this life ſhall be no more, a better and everlaſting ſtate is intended for them, in which perfect holineſs and perfect happineſs in thy preſence,

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ſhall ſatisfy the utmoſt of their deſires. Let our ſouls ever magnify thee, our God, and rejoice in the God of our ſalvation, who as thou haſt intended us for ſuch high and excellent ends of being, haſt graciouſly furniſhed us with needful means for attaining to them.

We bleſs thy holy name, particularly for the light of revelation which thou haſt, in thy moſt free grace and goodneſs, added to the light of nature, and which we cannot but look upon and acknowledge as the moſt valuable favour and bleſſing which could be conferred upon mankind, when in a ſtate, in which the light of nature was, in a great meaſure, become darkneſs.

We receive with great thankfulneſs this revelation, as containing not only all neceſſary inſtruction and diſcipline, but preſenting to the mind the bleſſed counſels of thy grace for the redemption and ſalvation of the world, and the moſt amazing of all diſplays of thy goodneſs

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in ſending thine only begotten Son to ſeek and to ſave loſt ſinners, and in giving him up to the death for this great end: in which we find the ſtrongeſt and moſt engaging motives for ſubmitting to the goſpel, and which tend in the moſt effectual manner to attract the heart to thee.

Inſtructed in theſe great things we profeſs in thy preſence our ſenſe of the very ſtrongeſt obligation to reverence, love, and obey thee, our maker; and our earneſt deſire and fixed purpoſe of ſubmitting to thy will in all things. We declare our full ſatisfaction with thy government. Thou haſt made us capable of diſcerning that all thy laws are righteous and good, that they are intended to guide us to our higheſt perfection and happineſs; and that, as a lawgiver, thou haſt acted the kindeſt and moſt friendly part, and moſt tender of our intereſts.

We are likewiſe thoroughly convinced that the whole adminiſtration of providence is no other than the execution of the wiſeſt and moſt gracious purpoſes, and that the hand, which governeth all things, and bringeth to paſs events, proſperous or adverſe, is under one invariable and unerring direction. And that thou, O God, wilt do for thy ſervants, and beſtow upon them what is beſt and moſt expedient: Every individual obtaining what ſhall be moſt profitable to him, conſiſtently with the general intereſt of that great family which is under thy care. We acknowledge that we are utterly incapable of judging of what is really good for us in our preſent ſtate of diſcipline and trial, of darkneſs and imperfection: And that events, which appear to us moſt threatening, may be moſt profitable, while things, that appear to us moſt deſirable, might prove hurtful. We therefore rejoice that all our ſtate, in every circumſtance

ſtance of it, is under thy direction: And we do moſt cheerfully ſurrender all our intereſts and concerns to thy diſpoſal, deſiring never to have any will of our own ſet in oppoſition to thine: And reſting in a full perſuaſion that what thou doſt is beſt and moſt deſirable: And regarding it as the matter of our principal care and ſolicitude to improve all events as the means of making us wiſer and better, and of carrying on the great work of our ſalvation. Thus with all our hearts we abſolutely reſign our ſelves to thee, praying that thou wilt do for us and beſtow upon us what thou knoweſt to be good.

But as we adore thy high perfections and profeſs our ſenſe of the obligations we are under to ſerve and obey thee, we likewiſe pour out our hearts before thee, who knoweſt them, in a deep ſenſe of our paſt diſobedience in many inſtances. We are conſcious to our ſelves of the omiſſion of our duty, and of performing it often negligently, without ſuitable attenti-

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on and concern of ſpirit, and without that love to thee, and regard to thine honour, and the great ends of religion, which are neceſſary to render our ſervices pleaſing in thy ſight, and profitable to our ſelves. And we reflect with deep ſorrow upon many actual tranſgreſſions of thy laws, by which we have diſhonoured thee, and done the greateſt injury and wrong to our own ſouls. We accuſe and condemn our ſelves as rebels againſt thine authority. We deſire to do honour to thy laws by the moſt ſolemn acknowledgment that they are right concerning all things; and that in every inſtance, in which we have broken them, we are inexcuſable. We profeſs, O Lord, before thee, that it is in our hearts, if we have done iniquity, to do ſo no more; deſiring moſt earneſtly to work in our minds an utter abhorrence of every wicked way. To which great end we would ever retain a deep ſenſe of the evil we have done, and renew from time to time

that remorſe, which however painful, is neceſſary, as a means of preſerving us from future trangreſſion, and of ſtrengthening our minds againſt temptations to it. Accept, O God, of the ingenuous contrition of our ſouls as the only ſacrifice we have to bring. We rejoice in, and bleſs thy name for the promiſes of pardon thou haſt given to the truly penitent by Chriſt Jeſus, and which are ratified in his blood ſhed for the remiſſion of ſin. Upon which gracious promiſes, as humble penitents, we rely, knowing at the ſame time, that all our profeſſions of repentance, and all the ſorrow for ſin we feel, will not be available for our obtaining pardon, otherwiſe than as they are an effectual means of reforming our lives; and that in reformation only, repentance is finiſhed and compleated! Therefore the reformation of our hearts and lives is what we would, above all things, labour. And as we are convinced by moſt painful and grievous experience, that we are

inſufficient, without the aſſiſtance of thy holy ſpirit, to act our part aright, ſo we moſt earneſtly pray for that aſſiſtance, that we may reſiſt temptations to ſin, and perform our duty with ſincerity. By thy grace, may we be enabled to ſuppreſs the manifold irregular and corrupt inclinations and affections we find in our hearts. Theſe, O our God! we look upon as our greateſt burthen; and the tendency of them to alienate our hearts from thee, and thy ſervice, and to betray us into ſin, as very poiſon and death to the ſoul. From theſe impure and corrupt inclinations ſpring all the prejudices, and all that infatuation, by which the heart becometh negligent of, and averſe to, what is moſt excellent and lovely; and is reconciled to what is vile and deformed, and which make men unworthy, and even incapable of true felicity. O! may we be delivered from them; and our hearts be ever under the power of that *truth*, which ſhall make us free. Nothing we

would deſire with greater earneſtneſs, and that holy light diffuſed through our ſouls may beget in us ſuch a ſenſe of things, as will prepare us utterly to hate evil, and love the Lord, and to delight in righteouſneſs and holineſs of life. And be pleaſed, O Lord, to this great end graciouſly to countenance and aſſiſt us in our communings with our own hearts, and in the diſcipline of them; that ſo we may happily attain to that ſtate of mind, in which only we can have the true enjoyment of ourſelves, and be acceptable in thy ſight. Fulfil in us all the good pleaſure of thy goodneſs, and the work of faith with power, by which we ſhall overcome the world, and overcome ourſelves.

And do thou graciouſly enable us to bring forth fruits which are meet for repentance, and worthy of a right ſtate of mind. Help us, in all relations of life, to perform our duty with ſincerity. May we be enabled to maintain towards thee, our God, that reverence, love, and reſignation,

nation, which are infinitely due to thee. And may we be ever prepared to be, and to ſhew ourſelves declared enemies to whatſoever tendeth to the diſhonour of thy name, in words, or actions. May we ever be diſpoſed to love our neighbour as ourſelves; to act a part juſt and honeſt, charitable and benevolent. Lord! grant that our minds, formed according to the true chriſtian model, may be raiſed above every thing mean and ſelfiſh; may they be utter ſtrangers to malice, hatred, envy, and revenge; endowed with ſentiments truly liberal, and with affections lively and tender, that we may ſincerely rejoice with them that rejoice, and weep with them that weep. Let our lives be an imitation of our bleſſed Saviour in doing good to all as we have opportunity, and let us never be weary of well-doing. And help us, our God, to preſerve our own purity from the corruption that is in the world through luſt; May we be perfectly reconciled to all the

ſelf-denial neceſſary to this end; and with all needful firmneſs reſiſt thoſe inclinations, which war againſt the ſoul, and by the gratifying of which we ſhould be betrayed into ſin, and the heart or hands be ſtained.

And be pleaſed graciouſly to eſtabliſh and confirm us in the practice of holineſs, that we may perſevere to the end, and at the concluſion of this life may have an entrance miniſtred abundantly into thine heavenly kingdom.

May the whole of that time allowed us in this world be improved as a diſcipline to prepare us for another, and every day carry us on in our preparations for it. And may we have the pleaſing ſatisfaction of finding that holy affections and heavenly deſire increaſe in ſtrength; and that we are made meet for the inheritance of the ſaints in light.

O! our God, grant theſe our humble and earneſt requeſts, which are agreeable to thy holy will, and accept of our worſhip

worſhip and adoration and praiſes in Chriſt Jeſus our Saviour.

Now unto him who is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory, with exceeding joy; to God only wiſe, our Saviour, be glory and majeſty, dominion and power, now, and for ever. *Amen.*

Another Prayer to be uſed at any time of the Day.

O ETERNAL God! Thou art God alone. The idols of the heathen are vanity: Thou ruleſt in the Heaven, and to the uttermoſt ends of the earth. The inviſible things of thee from the creation of the world are clearly ſeen, even thine eternal power and godhead. All thy works around us, and more eſpecially our own frame and powers, declare thy glory and proclaim thine omnipotence, and adorable wiſdom and

goodneſs. But thou haſt been pleaſed in thine infinite mercy to mankind, to vouchſafe to us a fuller and clearer manifeſtation of thy perfections and counſels, in thy holy word. By this we are inſtructed in all things neceſſary to be known and done, that we may attain to the great end of our being, that perfection and happineſs of which thou haſt made us capable. Eſpecially in thy holy goſpel thou haſt given us the moſt affecting diſcoveries of thy goodneſs and clemency towards mankind in a degenerate and guilty ſtate: and in the method thou haſt taken of reconciling the world to thyſelf, thou haſt laid us under the ſtrongeſt obligations to thine infinite love, and ſet before us the moſt engaging motives to ſerve and obey thee. Thou haſt ſent thine only begotten ſon to ſeek and ſave that which was loſt: and to ſerve this great end, haſt not ſpared but given him up to the death for us all: In whom we have redemption through his blood,

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the forgiveneſs of ſins, according to the riches of thy grace. O our God! May this infinite grace have the great deſigned effect upon us, engaging our hearts to thee, the father of mercies, and to him, who, while we were yet ſinners, died for us. His unſpotted righteouſneſs, and peculiar merit in thy ſight, perfected by his obedience to death, even the death of the croſs, thou haſt moſt worthily crowned with authority over all fleſh, that he might grant the remiſſion of ſin, and eternal life; which all ſhall receive, who comply with the call of the goſpel, and the gracious terms of acceptance, which he hath declared.

Theſe terms we embrace with all our hearts; humbly and thankfully adoring the grace by which we are aſſured of the remiſſion of our ſins paſt upon true repentance and reformation, of the acceptance of our ſincere, though imperfect obedience, and of a moſt ample reward.

And as thou, O Lord, haſt manifeſted ſuch regard and love to mankind, ſuch earneſtneſs for our deliverance from the power and penal conſequences of ſin, and that we may be happy in an eternal abode with thee, may our hearts ever be filled with love and gratitude to thee, and with the higheſt expectations from thine infinite goodneſs. May we ever maintain a full and entire reliance upon it; thoroughly perſuaded that he, who ſpared not his own Son, but gave him up to the death for us all, will with him alſo much more freely give us all things. And may it ever be delight to us to ſerve and honour thee as thou haſt required, by obeying from the heart thy precepts, and by a meek and unreſerved ſubmiſſion to thy providence in all things.

And let the great deſign of what our Saviour hath done and ſuffered for us, our compleat redemption from all iniquity be fully anſwered in us. Give us a juſt ſenſe of the deformity and danger of every

every evil courſe of life; and of that miſerable ſtate, from which our bleſſed Redeemer came to deliver us: Give us right apprehenſions of the perfection, the glory and happineſs, to which he came to exalt us. And may we ever retain upon our minds a deep ſenſe, and full perſuaſion, that the end, which infinite wiſdom purpoſed to ſerve, by ſuch an amazing interpoſition of the Son of God, muſt bear a proportion to the aſtoniſhing greatneſs of the work; and, therefore, muſt be happy to us, far beyond all our preſent thoughts: Reſting in his promiſes as the joy and rejoicing of our hearts, and as our rich portion.

And as he is ſet before us as our glorious pattern, may his life be the model of ours; looking upon it as honour and happineſs to follow his example; let us ever, at any expence of labour or ſuffering to ourſelves, do the will of God, accounting this as our meat and our drink.

And may the ſame mind, with reſpect to others, which was in Chriſt Jeſus, be found in us. Let charity and good-will, mercy and tenderneſs, joy in the proſperity of our neighbours, and ſympathy in their diſtreſſes, with every good and liberal diſpoſition, prevail in us; and be manifeſted in all the works of righteouſneſs and charity, which are in our power. From all malice and envy may the Lord preſerve us, and all the fruits of the ſelfiſh carnal ſpirit! And as we profeſs to be riſen with Chriſt, may we ever ſeek thoſe things, which are above, where he is at the father's right hand, ſetting our affections on things above, and not on things on this earth: reſting in a conſciouſneſs of ſincerity and in confidence of the favour of God, and the hope of eternal life as the true chriſtian portion; negligent of, and indifferent towards all temporal enjoyments when compared to theſe. And may this temper of mind, preſerved by the conſtant exerciſe of faith,

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be our ſecurity from the ſpirit of this world; from all the ſnares of a proſperous ſtate, if thou ſhalt be pleaſed to make our ſtate ſuch; and from the ſorrow of the world, if thou ſhalt be pleaſed to appoint adverſity in our lot. Let the true chriſtian ſpirit raiſe us above all culpable attachment to this world, and the intereſts of it; and let us never be as ſolicitous about our circumſtances in it, and the events which befal us, as about the improvement we make of them to thine honour, and for ſerving the great purpoſes of our ſalvation. In all events, in Chriſt, may we find peace and ſelf-enjoyment: Ever diſpoſed to do honour to thy name, by rejoicing in exiſtence, and in our ſtate as chriſtians, as an invaluable gift, not accounting the joys or ſorrows of this life worthy to be put in the ballance with that exceeding and eternal weight of glory, which ſhall be revealed in thy ſervants: And ever keeping our attention fixed upon our divine leader, who, for

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the joy ſet before him, endured the croſs and deſpiſed the ſhame, and who hath pointed out the way, through ſufferings and death, to a glorious immortality. Him may we know in the power of his reſurrection, and the fellowſhip of his ſufferings, and be made conformable to his death.

And as we would earneſtly labour to maintain the true chriſtian Spirit in all changes of life, ſo we pray that at death, we may have the pleaſing enjoyment of it, in the peace of our conſciences, and a ſenſe of thy favour, and the bleſſed hope of life eternal; and that we may leave this world free from painful anxiety and fear, and with peaceful expectation of being received into the joy of our Lord.

Bleſſed for ever be thy name, who haſt brought life and immortality to light to us, and ſet before us the proſpect of an eternal duration, in a ſtate moſt honourable and happy. Though we cannot

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now particularly know what thy ſervants ſhall be in a future ſtate; yet we know that the Sons of God, when he ſhall appear, ſhall be like him, for they ſhall ſee him, as he is; that the brethren of Chriſt ſhall be with him, where he is, and ſhall behold his glory; that they ſhall enter into the joy of their Lord, and have communion with him in it; and that they ſhall be admitted as heirs of God, and joint-heirs with Chriſt. Amazing repreſentations of the honour, which ſhall be conferred upon them, and of the happineſs they ſhall enjoy! How great, beyond all expreſſion, is thy goodneſs to the children of men? What are we, or our Father's houſe, that by the reſurrection of our Saviour, we ſhould be begotten to ſuch glorious hopes? That happy future ſtate we rejoice in as the utmoſt we could wiſh: and, with the warmeſt ſenſe of gratitude, acknowledge the pure unmerited goodneſs, by which we are raiſed to the ſure expectation of it: We,

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who have been by our ſins obnoxious to thy wrath, and the moſt dreadful condemnation; and whoſe beſt obedience, hath been imperfect in many reſpects! Such compaſſion haſt thou manifeſted to us through Chriſt our Saviour, and ſuch bounty as ſpeaketh the infinite greatneſs of thy mind, and that thou, O God! art Love.

Oh! may we ever retain an abhorrence of whatſoever may diſhonour thee, and thwart the tendencies of ſuch goodneſs; and ever, in the pleaſing bonds of love and gratitude, devote ourſelves to thee, and all our powers to the purpoſes of thy glory. And, as we are begotten to ſuch glorious hopes, may we ever manifeſt a ſpirit and temper ſuitable to them: a ſpirit above this world; a becoming negligence of all things temporal and periſhing; and an utter contempt of all ſenſual joys, when compared with thoſe pure pleaſures, which are at thy right hand for evermore. For theſe let our

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reliſh be more and more formed; and, while we are upon earth, in the ſincere and pleaſing practice of religion, in the exerciſe of thoſe virtues and graces, which conſtitute the chriſtian character, in a lively ſenſe of the excellency of holineſs and of thy favour, may we have the joyful foretaſtes of that happineſs, which thy ſervants ſhall be poſſeſſed of, in the perfection of it, in the world above.

And to theſe great purpoſes, O, our God! We earneſtly pray for the promiſed aſſiſtance of thy holy Spirit, that our endeavours to act our own part aright may be ſucceſsful. We have a deep and humbling ſenſe of our own weakneſs, and how apt we are to ſuffer in the temper of our minds by the many temptations, to which we are expoſed in our preſent ſtate. Theſe temptations through the irregularity of our own paſſions, become powerful and dangerous. Strengthen us, we beſeech thee, by thy Spirit, with might in the inner man. Enable us to

reſiſt temptation, and to do our duty. Keep us in thy love, and the joyful expectation of our Lord Jeſus Chriſt unto eternal life.

Hitherto thou haſt brought us, in thy great goodneſs, in ſafety; and haſt continued to us the privileges we enjoy as the diſciples of Chriſt, and the opportunity of working out our own ſalvation. For this we bleſs and praiſe thy holy name, and for every good effect which the grace, that bringeth ſalvation, hath produced in our hearts and lives: As we bleſs thee, likewiſe for all the good effects it hath produced in others; and eſpecially, offer our praiſes for all thoſe, who have gone before us, who do now inherit the promiſes, and have entered into reſt.

We commit ourſelves to thy care, heavenly father, for all time to come: and beſeech thee to perfect in us, and all thy ſervants thy good work, that we may

may be for ever happy in thy bleſſed preſence, and eternally celebrate thy praiſes.

Accept of theſe our prayers and praiſes, which, in the name of our Lord Jeſus Chriſt, we offer up to thee,

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The following Prayer being Interceſſory, to be added to either of the two foregoing ones.

O THOU the ſupreme Lord of the univerſe! who haſt made of one blood all nations of men to dwell on all the face of the earth, we moſt earneſtly commend to thy gracious notice and regard the ſtate of mankind; in our hearts wiſhing well to them all.

We pray that the precious light of the everlaſting goſpel, which we, by the favour of thy providence, enjoy, may be diffuſed all over the habitable earth. O ſend the happy time when all the Gentile nations ſhall be inſtructed in the knowledge of thee, the only true God, and of Jeſus Chriſt, whom thou haſt ſent: When an end ſhall be put to idolatry and ſuperſtition, and uncorrupted religion ſhall univerſally prevail. Let all the

the kingdoms of the earth become the kingdoms of our Lord, and of his Chriſt, and let him reign for ever and ever.

And we pray for the remains of thy antient people the Jews, the ſeed of *Abraham* thy friend. May every ſtumbling block be taken out of their way, and they be ſpeedily converted to the chriſtian faith, and embrace the goſpel.

And may the Lord, in great mercy, look upon the chriſtian world. How great and offenſive are the corruptions which prevail in it? How far hath it fallen from the ſimplicity of the chriſtian religion? How full of vain ſuperſtition, and the inventions of men in the worſhip of God? O Lord, ſend happy days of reformation. Let the antichriſtian kingdom be overthrown; and the pure religion of Chriſt every where obtain.

Bleſs, O Lord! the proteſtant churches. May holineſs and charity, truth and love more and more prevail in them. And let thy ſervants be joined together in one heart in promoting true religion, and ſerving the great ends of it. O! put an end to uncharitable contentions and diviſions, and may the profeſſors of religion be happily united in the bond of perfectneſs. And do thou, O moſt high! ſupport and defend the proteſtant cauſe and intereſt, the cauſe which is thine own, and let none of the adverſaries of it prevail, nor any weapon formed againſt it proſper. Let that purity of religion in which we rejoice, and that liberty in matters of conſcience in which we find ourſelves ſo happy, be preſerved, and tranſmitted to the lateſt poſterity.

We pray for theſe kingdoms of *Britain* and *Ireland*, and the dominions in diſtant parts of the earth united under our King. Bleſs and proſper them, O Lord. From publick and national judgments

ments and calamities we pray thou wilt preſerve thy people. Send us fruitful and healthful ſeaſons, and fill our hearts with food and gladneſs.

Bleſs, O Lord! the adminiſtration of civil government. We pray for our ſovereign King *George*. Make him happy in his high ſtation, and in ruling and governing aright that great people, over whom in thy providence thou haſt ſet him. May he be furniſhed with faithful and wiſe counſellors. Eſtabliſh his throne in righteouſneſs. Be his defence from all his Enemies, and upon his head may the crown always flouriſh.

Bleſs every branch of his offspring. And let that family, be the conſtant care of thy gracious providence.

Bleſs all our rulers and magiſtrates: Direct their counſels; help them with true ſimplicity of ſpirit, and love to their country, to purſue all thoſe methods, which tend to promote the publick intereſt; and may they hate covetouſneſs,

and all ſelfiſh and corrupt views and practiſes. And O! may ſuch as are cloathed with power, and all who are in high ſtations, be conſtantly under the influences of thy fear, declared enemies to vice, and ſtedfaſt and zealous friends to religion and virtue. May vice be ſuppreſſed among us, and iniquity become aſhamed.

Lord, reform this corrupt age: and encourage and bleſs the endeavours of all the friends of virtue, to reſiſt vice and immorality, and to reform the lives and manners of mankind.

Bleſs the preaching of the goſpel, and thoſe who labour in it, every where. May they be found upright and faithful, always abounding in the work of the Lord: And do thou crown their labours with ſucceſs. Bleſs all our friends and kindred. Take them into thy care and protection. Preſerve thou them from evil, and make their way proſperous.

Extend

Extend thy mercy to the afflicted. Shew them favour in the days of darkneſs and calamity: Give them patience to ſuffer all thy will: Support them by the conſolations of thy good Spirit; enable them to improve their diſtreſſes to the beſt purpoſes: And do thou, in due time command final deliverance.

Theſe our humble prayers and interceſſions for all men, we from our hearts offer up to thee, the Father of mercies, beſeeching thee to accept of us in Chriſt Jeſus our Lord: And to do for us, and for all thy ſervants, according to the infinite riches of thy grace, and our hope in thee.

Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour, and glory, for ever and ever. *Amen.*

A Prayer

A Prayer when any of the Family is ſick, to be uſed beſide the ſick perſon, at any time of the day that is convenient.

O LORD God almighty, the Creator and governor of the whole world, and ſupreme diſpoſer of all events! Thou doeſt according to thy will and pleaſure; and there is none can ſtay thy hand, nor may ſay unto thee, what doeſt thou? But Lord! We have reaſon to rejoice in thy government, and be glad that thou reigneſt in the earth. Even when clouds and darkneſs are about thee, and circumſtances have a gloomy and melancholy appearance; ſtill we are ſure that righteouſneſs and judgment are the habitation of thy throne; thou art righteous in all thy works, and holy in all thy ways, O God of truth, and without iniquity; juſt and right art thou.

We

We know, O Lord, that thy judgments are juſt, and that it is in righteouſneſs, in wiſdom and goodneſs, that thou doſt at any time afflict us; For thou doſt not willingly afflict or grieve the children of men: But chaſteneſt us for our profit, to make us partakers of thy holineſs. Thou haſt no pleaſure in the pains and miſeries of us thy creatures, but makeſt uſe of them as medicines to correct our moral imperfections and failings, and cure the diſeaſes of our minds.

Thou haſt encouraged us to call upon thee in the day of trouble, and to pray for one another in the time of ſickneſs, or any adverſity. Relying therefore on thy fatherly goodneſs, who art the hearer of prayer, unto whom all fleſh ſhould come, we humbly approach thy ſacred preſence, in the name of thy beloved Son, to offer up our prayers on the behalf of this perſon here before us, on whom thou haſt laid thine afflicting hand.

Have

Have regard, we beſeech thee, to the ſtate he is in, and look upon him with an eye of pity and compaſſion. Draw near to him in mercy, O Lord, and viſit him with thy ſalvation. May he know the voice of the rod and of thee, the Lord, who haſt appointed it: and let his affliction be ſanctified to his profit, that the fruit of it may be, the taking away of ſin; and that whether he lives, he may live unto thee; or whether he dies, he may die unto thee; and whether living or dying, he may be thine.

If it be thy good will, and conſiſtent with the wiſe and good purpoſes of thy providence, we would humbly beſeech thee, to ſpare him yet a while, that he may recover ſtrength before he go hence, and be no more ſeen here. And to that end, be pleaſed to direct to proper means for his recovery, and give a bleſſing with them, that they may prove effectual.

But

But if it be thy purpoſe, at this time, to remove him out of this world, may he be willing and contented to leave it: And may his friends, and all concerned in him, ſtudy to ſubmit to thy will, and prepare to follow.

Forgive him we beſeech thee, upon the merciful terms of the goſpel, all the paſt errors and tranſgreſſions of his life. Lord! Remember not againſt him his former iniquities, the errors and follies of his youth, or his later offences; but, for thy goodneſs ſake, remember him in mercy, with that favour and loving-kindneſs, which thou beareſt to thy choſen. Let his repentance, and ſincere, though imperfect, obedience be graciouſly accepted of thee, O Lord, according to the tenor of that covenant thou haſt eſtabliſhed with mankind in the blood of Chriſt. And whenever thou ſhalt ſee fit to order his departure hence, let his ſoul be received in mercy, and conducted to thoſe manſions of reſt and happineſs

happineſs prepared for the faithful. May he depart in peace, and reſt in hope; and at length, be reſtored to a moſt perfect and happy life by a joyful and glorious reſurrection, through Jeſus Chriſt, our bleſſed Saviour and Redeemer; to whom, as our only Mediator, be glory and dominion, both now and for ever. *Amen.*

N. B. If the ſick perſon be a woman for *Him* read *Her*.

A Prayer

A Prayer and Thankſgiving to be uſed in the Family on occaſion of the ſick perſon's recovery.

MOST bleſſed and glorious Lord our God! whoſe hands have made and faſhioned us, and whoſe viſitation hath preſerved our ſpirits! Having obtained help from thee, we continue unto this day, the monuments of thy ſparing mercy, and of thy fatherly goodneſs and care. The living, the living, they ſhall praiſe thee, as we deſire to do this day. Lord! We rejoice to think, that our times are in thy hand. Sickneſs and health are at thy diſpoſal. Thou bringeſt down to the grave, and thou bringeſt up. We acknowledge and adore thy wiſe and ſovereign providence, in the affliction, which hath lately befallen us of this family, and

and particularly this, thy ſervant. Pain and ſickneſs took hold upon him; he found trouble and ſorrow; and ſeemed to draw near unto the gates of death.

But, bleſſed be thy name, thou hadſt mercy on him, and not on him only, but on us alſo, and haſt graciouſly heard the voice of our ſupplications. Thou haſt ſmitten, and thou haſt healed him: Thy ſervant was brought low, and thou helpedſt him, and haſt, in love to his ſoul, delivered him from the pit of corruption. And now accept, we beſeech thee, our moſt thankful acknowledgments, O thou our great preſerver and benefactor! Who art our life, and the length of our days! To thy goodneſs, merciful God! we owe it, that this ſickneſs hath not been unto death; and that the voice of health and rejoicing, is again heard in our habitation. Let all, that is within us, bleſs thy holy name,

who

who forgiveſt our iniquities; who healeſt our diſeaſes; who redeemeſt our lives from deſtruction; and crowneſt us with loving-kindneſs, and tender mercies. What ſhall we render unto thee, O Lord! for all thy benefits towards us? Lord! make thy face to ſhine upon thy ſervant: And, as thou haſt delivered his ſoul from death, his eyes from tears, and his feet from falling, let it be the firm purpoſe of his heart, that he will walk as before thee, in the land of the living. And, to that end, do thou, the God of all grace, ſtabliſh, ſtrengthen, and ſettle him: And grant, that the life which thou haſt preſerved, and which thou mercifully reneweſt, may be faithfully and chearfully, devoted to thy glory, and employed in thy ſervice. May he go on in the ſtrength of the Lord our God, and let it be his conſtant endeavour to glorify thee in his body, and ſpirit, which are thine.

We beg for him, and for ourſelves, that ſince thou giveſt us ſuch frequent warnings to put us in mind of the uncertainty of health and life, we may be enabled ſo to improve our precious time in the exerciſe of all chriſtian virtues, that an entrance may be miniſtred unto us abundantly into the everlaſting kingdom of our Lord and Saviour, Jeſus Chriſt.

With joy would we look forward, to the great day of his final appearing, when theſe bodies which are now ſubject to ſo many pains and diſeaſes, and carry the ſeeds of corruption in their whole frame, ſhall be raiſed in incorruption, power, and glory.

And now unto our moſt merciful heavenly Father; and to Jeſus Chriſt our Lord, who is the reſurrection and the life, the author of eternal ſalvation unto all them that obey him; be everlaſting

laſting honour, adoration, and praiſe. *Amen.*

N. B. If the perſon recovered be a woman, inſtead of *Servant*, read *Handmaiden*, and for *Him*, read *Her*.

F I N I S.

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18 NO 67

A SHORT

EXPLANATION

OF THE

END AND DESIGN

OF THE

LORD'S SUPPER.

WITH SUITABLE

Meditations *and* Prayers,

AND A

PREFACE

Recommending a due Attendance on that ſacred Inſtitution.

To which is added, a

POSTSCRIPT

Concerning SELF-EXAMINATION, with a few Forms of PRAYER for the Uſe of thoſe who need or deſire ſuch Helps.

By JOHN MEARS, M.A.

LUKE xxii. 19. *This do in Remembrance of me.*

LAM. iii. 40. *Let us ſearch and try our Ways, and turn again to the Lord.*

1 THES. v. 17, 18. *Pray without ceaſing; in every Thing give Thanks, for this is the Will of God concerning you in Chriſt Jeſus.*

DUBLIN:

Printed for JAMES RUDD, at the *Apollo* in *Dame-Street*. MDCCLVIII.

BRITISH MUSEUM

PREFACE.

THE Lord's Supper according to the Accounts which we have of it in the New Teſtament, ſeems to be a very plain and intelligible Inſtitution; and yet the principal Deſign of it is greatly miſunderſtood by many; and hence is it that while ſome attend upon it, and partake of it, with Diffidence and Terror; and ſome make a ſuperſtitious Uſe of it; and ſome come to it only, or chiefly, with political Views, and from worldly Conſiderations; others abſtain from it altogether, either from miſtaken Notions of the Nature and Deſign of it; or from a Contempt of all poſitive Inſtitutions whatſoever.

But if the wiſe End for which it was inſtituted by our Saviour, were rightly underſtood, duly conſidered, and carefully attended to, Chriſtians would come to it more frequently, and partake of it in another manner than they commonly do; it would neither be undervalued as an uſeleſs Ceremony, nor overvalued, or have an undue Streſs laid upon it, as if it were the great Law of the Goſpel, nor would it be turned into an Engine of State, and made uſe of as a Qualification for civil and military Offices. *

* A ſerious good Chriſtian will, no doubt, receive the Communion in a devout religious manner, and with ſuitable Affections, whatever be the Occaſion of his receiving it; and we have ſhewed in the following Tract, p. 34 in a Note at the Bottom, how a perſon receiving the Communion

It is juſtly obſerved as a peculiar Excellency of the Chriſtian Religion, that it is entirely a reaſonable Service; it's Doctrines are

Communion in obedience to the *Teſt Act* may employ his Thoughts, ſo as to make a good uſe of a Law which has a bad Tendency; but ſurely a good Chriſtian would not chuſe to partake of this Ordinance in ſuch Circumſtances, and under ſuch Appearances, if it could be avoided: And though (to uſe the Words of the Author of the *Monthly Review* for *December* 1754, page 436) 'The *Teſt Act* does not forbid our receiving the 'Sacrament for the Ends for which it was originally 'inſtituted, yet it mixes with them other and very 'improper Views, by which the Sincerity of the Re-'ceiver is greatly endangered; and conſequently the 'Act itſelf is chargeable with the Abuſes occaſioned 'by it.' A good Man, (as was juſt now obſerved) will receive the Communion in a religious manner, and with a View to the Ends for which it was appointed by our Saviour, even when he is doing it in Compliance with an human Law, and it is hoped there are many who do ſo, yet it were to be wiſhed there were no ſuch human Law among us; which lays good Men under the Neceſſity of partaking of that Ordinance in Circumſtances that have but a bad Appearance, and leads others, who have no ſerious Senſe of Religion, or perhaps do not ſo much as believe the Goſpel, to receive it in an unworthy manner; to receive it with Reluctancy, and againſt their Will; ſo that with ſuch it is a matter of Conſtraint, Compulſion, and Neceſſity, and not of choice, or from a willing Mind, which quite deſtroys the Religion of the Action: Not to mention that ſome are thereby compelled, and driven, as it were, to the Lord's Table, and the Church obliged to receive them, who for their vicious and immoral Lives, ought to be excluded from it, as a Reproach to the Society, and unworthy of the Tokens of Chriſtian Fellowſhip. So thatthe 2d and3d Rubricks, prefixed to the Communion Office in the Liturgy, ſeem to be in Effect repealed, at leaſt to be rendered uſeleſs, by the *Teſt Act*: And an important Branch of Chriſtian Diſcipline taken quite away.

are highly rational and conſiſtent; and uſeful to ſupport the Cauſe of Righteouſneſs, and encourage the Practice of Holineſs and Virtue in the World. It's Laws and Inſtitutions are, moſt of them, the very Laws of Reaſon and Nature, as to thoſe which are merely of poſitive Inſtitution, as they are but very few, ſo they are free from all Appearance of Superſtition, well fitted to anſwer very good Ends, and not in the leaſt burthenſome, nor attended with any Difficulty in the Performance of them: They are only Baptiſm and the Lord's Supper, by the firſt of which we are initiated into the Chriſtian Religion, and received into the Chriſtian Church; which being once done, it is not repeated; and by the other, we do from time to time make a publick, thankful Commemoration of the Sufferings and Death of Chriſt, and declare that we are his Diſciples, and reſolve to continue in the Profeſſion of his Religion, in the Obedience of his Laws, and in the Communion of his Church, all the Days of our Lives.

Now that the Lord's Supper is a very reaſonable Inſtitution will eaſily appear to any one who will conſider. 1. That the Ends for which it was appointed, (which have been juſt now hinted, and are more particularly mentioned in the following Treatiſe) are very good and have a Tendency to preſerve a Senſe of Religon upon the Mind, and cheriſh good Affections in the Heart. 2. That the matter made uſe in this Ordinance, (viz Bread and Wine) is very ſignificant of what

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it is intended to repreſent. And, 3. That the whole Action having been performed from the firſt Ages of Chriſtianity, is a ſtanding Evidence of the Fact, that Jeſus Chriſt was crucify'd, as the Scripture relates; even as the Obſervation of the firſt Day of the Week by Chriſtians for their publick religious Aſſemblies, is a ſtanding Evidence of his Reſurrection from the Dead, and of the miraculous Deſcent of the Holy Ghoſt upon his Apoſtles fifty Days after, both which happened on the firſt Day of the Week.

It may well be thought ſtrange then that ſo many profeſſed Chriſtians, ſhould ſo ſeldom attend upon this Inſtitution, and ſome live on in the conſtant Neglect of it: People are wonderfully apt to run into Extremes; ſo it is with many with Reference to this Ordinance. Some there are who lay an undue Streſs upon their Obſervance of it, and place too much of their Religion in it; others again there are who ſlight and undervalue it: Theſe are two Extremes, and we ſhould carefully endeavour to avoid both of them, and wiſely chuſe the middle way, that is to obſerve and perform the Duty, becauſe Chriſt our Lord and Maſter has required us to do ſo; and yet not lay an undue Streſs upon it, becauſe it is but an inſtrumental Duty, and ſubordinate to others, which are of an higher and more exellent Nature.

Let us then guard againſt the one Extreme of laying too great a Streſs on our Obſervance of this Inſtitution, both becauſe it

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is but an Inſtitution merely poſitive, and therefore not to be laid in the Balance with the Laws of Reaſon and Nature, which are of an unchangeable Obligation, and in which the very Eſſence and Life of Religion doth conſiſt: And likewiſe, becauſe it is but an external Means in order to a farther and higher End, namely, to help to keep alive a Senſe of Religion in the Minds of Men: and therefore, the End, which is real vital Religion, muſt undoubtedly be of greater Importance than that which is only an external Help or Means to promote and cheriſh the Practice of it: Now to place Religion in the Obſervance of the Means without regarding the End; or to lay a greater Streſs upon the Means than upon the End; or to ſubſtitute the one in place of the other, is to invert the Order of Things, and is in Truth a remarkable Inſtance of Superſtition and of dangerous Conſequence to the Souls of Men.

And yet let us not under Pretence of avoiding the Extreme of Superſtition with reſpect to this Ordinance, run into the contrary Extreme of living in the habitual Neglect of it, or attending upon it but very rarely: The weighty and moſt important, Duties of Religion ought, no doubt, to have the chief place in our Eſteem, and we ſhould be moſt careful to obſerve them, and zealous in the Practice of them, yet thoſe which in compariſon with the others, are of leſſer Moment, are not to be left undone, much leſs deſpiſed; for they are uſeful in their place, otherwiſe they would not have been required

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at our Hands; it is the Will of God we ſhould obſerve them, and we are not to undervalue or neglect the leaſt of his Commandments. And ſince this Rite is really a divine Appointment being expreſly inſtituted by our Saviour himſelf, which is a ſufficient Obligation on all who believe in him, though there were nothing elſe to be ſaid for it; and ſince moreover it appears to be a wiſe and reaſonable Inſtitution, and fitted to anſwer very wiſe and good Ends; it ought not to be deſpiſed, or neglected, or ſuffered to fall into Diſuſe, which would certainly be the conſequence, if all Chriſtians ſhould do, as too many of them do, that is, turn their backs upon it and forſake it, as if they were aſhamed to make ſuch a publick and ſolemn Acknowledgment of believing in a crucify'd Saviour, or did not like the Terms of Salvation, which he hath publiſhed in the Name of God, and ſealed with his Blood, and therefore will not conſent to them, nor ſubmit to his Goverment and Laws: Let not any of us who profeſs to believe the Chriſtian Religion, treat a Chriſtian Inſtitution in this manner, but let us devoutly attend upon it as often as we have Opportunity, for thus it *becomes us*, after the example of our bleſſed Maſter, *to fulfil all Righteouſneſs*.

The Command of our Saviour in this Caſe is ſo very plain, the Reaſonableneſs and Uſefulneſs of the Inſtitution is ſo obvious, and the Obſervance of it ſo eaſy, that I have often wondered how it comes to paſs that among the profeſſed Diſciples of Chriſt, there

there are ſo many to be found in all Churches, who turn their Backs upon this Ordinance, and that not only of ſuch whoſe Lives and Practices are vicious and immoral, (for there is nothing ſtrange in their abſtaining, and indeed they ought not to be admitted, if they would offer themſelves, without ſome apparent Fruits of Repentance,) but even of thoſe whoſe Converſations are in the main, agreeable to the Goſpel, who ſeem to have the Fear of God before their Eyes, and a Senſe of Religion in their Minds, and who live in the habitual Practice of Holineſs and Virtue; how ſuch Perſons do ſatisfy their own Conſciences in the conſtant Omiſſion of a Duty ſo plainly and expreſsly commanded, they know beſt themſelves; but ſure I am it is a culpable Omiſſion, and a Defect in their Character, tho' I am willing to hope that it does not proceed from a Contempt of the Inſtitution, or Want of Love and Reſpect to him who appointed it; but is occaſioned, I preſume, either from ſome miſtaken Notions they have imbibed of the Nature of the Lord's Supper, of the Preparation requiſite in Order to the due partaking of it, the Difficulty of receiving it as they ought to do, and the Danger of performing it unworthily; or from an Exceſs of Modeſty in their Opinion of themſelves, as if they were not worthy, and would not be acceptable Gueſts at the Lord's Table.

But ſuch ſhould conſider, that it is much better to endeavour to obſerve a plain Inſtitution of our Lord, altho' they may not perhaps perform it ſo well as they would deſire, than to omit it altogether, and for fear of coming ſhort in the Performance of it, never perform it all. If this Way of Reaſoning were applied to Prayer, it would lead them to lay aſide that Duty alſo, and indeed all the Duties of religious Worſhip, for who in this imperfect State can pretend to perform any of them without ſome Mixture of Imperfections and Failings?

It concerns ſuch Perſons to conſider likewiſe whether in this their abſtaining from the Lord's Supper they do not act an inconſiſtent Part, and contrary to the Judgment of their own Minds, which is certainly the Caſe, if if they believe the Lord's Supper to be an Inſtitution of Chriſt, as we preſume they do: The Quakers indeed, who deny that this Ordinance was inſtituted with a Deſign to be of perpetual Continuance in the Church, act agreeably to their Principles in not partaking of it, nor uſing it in their Churches: In this Principle of theirs we think them to be miſtaken, and we all blame them for entertaining it; but pray, are not thoſe among ourſelves as much or more, to be blamed, who, while they believe the divine Appointment of this Inſtitution, do yet nevertheleſs abſtain from it altogether, or but very ſeldom join in it?

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As to thoſe, if there be any ſuch among us, who ſlight and undervalue it as a mean contemptible Ceremony, fit only for the Vulgar; or People of weak and ſuperſtitious Minds, and upon that Account diſdain to join in the Celebration of it, and live in the conſtant and wilful Omiſſion of it; to ſuch we ſhall only ſay, that this Rite is ſo expreſsly appointed by *Jeſus Chriſt*, the Founder of our Religion; and it is, if ſeriouſly performed, ſuch an apt and fit Means to ſtrengthen our Faith, to ſupport our Hope, to excite our Love and Gratitude to God, and kind Affections towards all our Chriſtian Brethren, and to engage our Hearts to the Love, Imitation, and Obedience of our bleſſed Redeemer, and a ſincere Conſent to the Terms of his Goſpel, and Compliance with the great Deſign of it; that I ſee not how any one who believes *Jeſus Chriſt* to have been a Teacher ſent from God, and to have ſpoken and taught in his Name; and who doth acknowledge him as his Lord and Maſter, his Lawgiver, Saviour and Judge, can refuſe to obſerve this Inſtitution: How can a Man call himſelf a Diſciple of Chriſt, and a Subject of his Kingdom, and yet live in the habitual Neglect of a religious Rite inſtituted by him for wiſe and good Ends, to be obſerved by his Diſciples to the End of the World, as plainly as can be expreſſed by Words? This looks too like a Contempt of the Wiſdom of our Saviour, as if any of his Inſtitutions were

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uſeleſs and frivolous, and not fit or worthy to be obſerved by wiſe Men, but calculated only for the Weak and Superſtitious; but let ſuch Men think or talk as they will, it is evident from our Lord's whole Conduct, while he converſed among Men, *that he knew what was in Man*, he knew human Nature better than any of us, and what was fit to work upon their Affections, and conſequently what Rites or poſitive Inſtitutions were proper to be appointed in Order to preſerve a ſuitable Senſe of his Religion in the Minds of his Diſciples. Let us take heed then that we deſpiſe not any of our Saviour's Commands, by a wilful Neglect and habitual Omiſſion of any Thing he hath required of us, for he hath ſaid himſelf in *Luke* 10. 16. *He that deſpiſeth me, deſpiſeth him that ſent me.*

And now may God incline the Hearts of all Chriſtians to *walk in all the Commandments and Ordinances of the Lord, blameleſs*, and give us Grace to perform them in an acceptable Manner, and ſuitably to the Ends for which they were ſeverally appointed, that in the Uſe of theſe outward Means, we may be daily growing in Goodneſs and Virtue, and conſtantly going on to all moral and ſpiritual Perfection, till it be conſummated in Glory, thro' *Jeſus Chriſt* the great *Captain of our Salvation, who hath loved us, and waſhed us in in his Blood, from our Sins; and made us Kings and Prieſts to God even his Father.* To whom be Glory for ever. *Amen.*

A N

A SHORT

EXPLANATION

OF THE

END AND DESIGN

OF THE

LORD'S SUPPER, &c.

THIS Ordinance, which is commonly called the Lord's Supper, or the Holy Communion, and ſometimes the Euchariſt, is not an Invention of Men, or a Ceremony deviſed by Chriſtians out of their own Heads, or inſtituted by the Clergy of their own Authority: But is an Expreſs Inſtitution and Command of our Lord himſelf, who hath appointed it to be obſerved and celebrated, in a devout and religious Manner, by all his Diſciples, to the End of the World.

This is abundantly evident from the Hiſtory of our Saviour's Paſſion, as it

is recorded in the Goſpels of *Matthew*, *Mark*, and *Luke*; and from what the Apoſtle *Paul* ſays to the Church of *Corinth* in the 11th Chapter of his 1ſt. Epiſtle to them; where, reproving them for ſome Abuſes they had been guilty of in the Celebration of this Ordinance, contrary to the Deſign for which it was appointed, he acquaints them, that he had received it from the Lord as an Inſtitution of his Religion, which he was to teach as ſuch, to the Churches he ſhould plant, to be obſerved by them, and by all the Churches of Chriſt, till his ſecond Coming; and he tells them that he had accordingly delivered it unto them as he had received it from the Lord; and then he proceeds to give them an Account of it's firſt Inſtitution, and of the End and Deſign for which it was appointed, and exhorts them to obſerve it for the future according to that, and not ſuffer it to be any longer perverted and abuſed as it had been among them of late.

The Action itſelf conſiſts in taking Bread, giving Thanks over it, breaking it

it, and eating of it; then in taking a Cup into which Wine had been poured, giving Thanks over it, and drinking of it.

This is the external Action; and the Deſign of it as a religious Rite or Ceremony, is to repreſent, ſhewforth, or make an open publick Commemoration of our Saviour's Death, and the Manner of it; the Bread which is broken being a Symbol or Repreſentation of his Body which was broken on the Tree; and the Wine, a Symbol or Repreſentation of his Blood ſhed upon the Croſs, for the Remiſſion of the Sins of many; that is, for the Confirmation of that Covenant wherein God hath promiſed the Remiſſion of Sins to *All*, whether *Jews* or *Gentiles*, who ſincerely embrace the Goſpel of his Son, who truly repent of their Sins and forſake them, and carefully endeavour for the future to obey his holy Laws, and improve themſelves daily in Piety and Virtue.

Whether the Bread that is uſed in the Celebration of this Ordinance be leavened or unleavened; whether the

Wine be pure or mix'd with Water; whether the Thankſgiving be uſed only once for all, or repeated before the giving of the Cup, which ſeems indeed to have been the Practice at the Beginning; whether this Inſtitution be celebrated in the Evening, or any other Time of the Day; whether Faſting, or after a temperate Meal; whether in an upper Room, or in any other Place; whether Sitting, or Leaning, or Standing, or Kneeling; theſe and the like Circumſtances, being no Parts of the Action itſelf, nor having any Relation to, or Connection with the Deſign of it, are Matters of Indifferency, and left to the Liberty of Chriſtians: There is nothing determined about them in the New Teſtament, and therefore none ſhould take upon them to make any fixed Regulations or Canons about ſuch Matters; but in theſe or the like indifferent Things, which are not neceſſary to be determined, every Chriſtian ſhould be left to his own Diſcretion; for the Inſtitution may be duly and rightly adminiſtred, and Chriſtians may partake of it worthily and acceptably,

acceptably, either in the one or the other of theſe Ways that have been mentioned; yea even tho' in the ſame Congregation, and at the ſame Time, ſome ſhould receive it one Way, and ſome another: Chriſtians ſhould not be ſuperſtitiouſly ſcrupulous about theſe little Things; nor ſhould Chriſtian Churches take upon them to exerciſe Authority in Matters of this Nature, which are not determined in the Word of God, which do not belong to the Action itſelf nor affect any of the Ends and Purpoſes for which it was appointed, and which are chiefly to be regarded in our Celebration of it.

From the Accounts we have of the Inſtitution of this Ordinance, both by the Evangeliſts and the Apoſtle *Paul*, we plainly ſee for what End it was appointed, and conſequently with what Views, with what Diſpoſitions and Affections we ought to partake of it; for the Efficacy of it, or the Good to be obtained by the receiving of it, doth not depend upon the meer external Action of Eating and Drinking; but upon the doing it with Meditations and

Affections ſuitable to the Deſign for which it was inſtituted.

Now the chief and principal End for which this Rite was appointed by our Lord, was to be a ſtanding Memorial of his Sufferings and Death, and a ſolemn publick Commemoration of them with Praiſe and Thankſgiving: *This* (ſaith he) *is my Body, which is broken for you*, as much as to ſay, this Bread which is broken and diſtributed among you, is the Symbol, or the Sign and Repreſentation of my Body crucify'd and broken for you; *Do this*, that is, *take it, and eat of it, in Remembrance of me*, or for a Commemoration of my Love in dying for you. And of the Cup he ſays, *This Cup is the New Teſtament*, or, as it ſhould rather have been rendered, *the New Covenant in my Blood, ſhed for the Remiſſion of the Sins of many, drink ye all of it; for as often as you eat this Bread, and drink this Cup, ye do ſhew forth*, or, *ſhew ye forth the Lord's Death till he come.* The Meaning is, the Wine contained in this Cup is the Symbol, the Sign and Repreſentation of my Blood, ſhed for

for the Confirmation of the new Covenant, wherein the Remiſſion of Sins is promiſed and aſſured to all, who, becoming my Diſciples and Members of my Church, ſhall truly repent of their Sins and forſake them, and ſhall endeavour for the future to yield a ſincere Obedience to the Laws and Precepts of my Goſpel, and perſevere therein to the End: Drink ye all of this Cup in Remembrance of me, for by this Action of eating of this Bread, and drinking of this Cup, as the Symbols and Repreſentations of my Body broken, and Blood ſhed, ye do ſhew forth and publickly declare my Death, and your own thankful Remembrance of it; and it is my will you ſhould do ſo to the End of the World, even till I ſhall come again the ſecond Time, without Sin, unto Salvation, that is, not to offer myſelf as a Sacrifice for Sin a ſecond Time, but to confer on all my ſincere and faithful Followers, that Salvation and Happineſs which I have promiſed to them; which promiſe is ſealed with my Blood, and farther confirmed by my Reſurrection from the

Dead, and Aſcenſion into the Heavens. This Ordinance then is a ſtanding and perpetual Memorial, an open and publick Commemoration of the Sufferings and Death of our Lord *Jeſus Chriſt*: And this is the firſt and principal End for which it was appointed.

But there is another, or rather two others, which naturally ariſe out of this firſt one, and are cloſely connected with it; and which are alſo pretty plainly taught as ſuch by the Apoſtle *Paul* in 1 *Cor.* 10. 16, 17. They are theſe, to wit, to be a Token and Teſtimony of our Communion and Fellowſhip with *Jeſus Chriſt*, and with all our Chriſtian Brethren; the Apoſtle's Words are theſe, *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt? For, becauſe there is one Bread, † we, being many, are one Body, for we are all Partakers of that one Bread.* As if he had ſaid, The Cup

† So this Verſe would have been better rendered.

of

of Thankſgiving, over which we give Thanks, and of which we drink in the Celebration of the Lord's Supper, is it not a Token, a publick Teſtimony and Declaration, of our Communion and Fellowſhip with the Lord Jeſus, whoſe Blood was ſhed for the Remiſſion of Sins? and the Bread which we break, and eat of in that Ordinance, is it not a Token, a publick Teſtimony and Declaration, of our Communion and Fellowſhip with that bleſſed Lord whoſe Body was broken for us upon the Tree? Is not this Action which we perform in Obedience to his Command, a publick and ſolemn Acknowledgment of our religious Regard to him, as our Saviour and Redeemer, our Lord, our Lawgiver, and our Judge; is it not an open Profeſſion in the Face of the World that we are his Diſciples and Followers, that we embrace his Doctrine and Religion, and are not aſhamed of his Goſpel; that we approve of, and agree to the Terms of that moſt gracious Covenant which was ſealed with his Blood, and ſincerely conſent to be governed by his Laws?

undoubt-

undoubtedly it is; and our partaking of this Feaſt in Memory of his Death, is an open Declaration and ſolemn Teſtimony of all this.

And farther by our coming together into one Place, to partake of this one Bread, and drink of this one Cup, as a religious Commemoration of the Death of Chriſt; we, all of us who join in the Celebration of this Ordinance, tho' many in Number, and dwelling perhaps, ſome of us in far diſtant Places, do hereby declare that we are all *one Body*, and acknowledge ourſelves, with all our Chriſtian Brethren wherever they dwell on the Face of the Earth, to be one Society or Community, united to the *one Lord* by a lively *Faith* and ſincere Obedience, and to one another by the Bond of a *fervent Charity*, and *brotherly Love*; and ſo by the joint partaking of this Ordinance we acknowledge ourſelves the Fellow Diſciples of Chriſt, the *one Lord* and *Mediator*, and the joint Worſhippers of the *one God and Father of all*, the *Temples* of the ſame *Holy Spirit*, and

and the *Heirs* of the ſame *heavenly Inheritance*.

We do not by this Action profeſs our Communion meerly and only with that particular Church or Congregation with whom we are worſhipping at the Time, or with that particular Party or Denomination of Chriſtians with whom we are aſſociated, and ſtatedly join in Worſhip; or with this or the other national Church; but we acknowledge ourſelves to be in Union and Fellowſhip with all who make a credible Profeſſion of Chriſtianity, (that is, with all who profeſs the Chriſtian Religion, and do not contradict that Profeſſion by the Wickedneſs of their Lives,) and, that together with them, we are all *one Body*, united under *Chriſt*, our common *Head*; we are one religious Community, one ſpiritual Kingdom under the Government of that one King whom God hath ſet over us, even *Jeſus Chriſt* his *Son*, whom he hath made *Lord of all*, by whoſe Laws we all profeſs to be ruled and governed, to whoſe Authority and Dominion we

are

are all ſubject, and to whom we are all of us accountable for our Conduct.

Theſe now being the Ends for which this Ordinance was appointed, it becomes us, as often as we partake of it, to keep them in our Minds, to fix our Meditations upon them, and to exerciſe our Affections, and form our Purpoſes and Reſolutions according to them: If we do ſo, it will be a Means of ſtrengthening our Faith and Hope, of increaſing our Love to God, our Love to *Jeſus Chriſt* our bleſſed Redeemer, and to all the Saints and Houſhold of God; and it will help us forward in the Way of Holineſs, and engage us the more effectually to a patient Continuance in well doing, and to the conſtant and zealous Practice of every Thing that is truly pious, virtuous, and good; in a Word, it will diſpoſe us for farther Uſefulneſs in this World, and to a greater Progreſs in moral and ſpiritual Perfection, and conſequently prepare and qualify us for higher Degrees of Happineſs in the World that is to come.

But

But if we attend upon this Inſtitution of our Religion in a careleſs unthinking Manner, only as an empty Ceremony, as a Manner of Form and Cuſtom; or to pleaſe Men, and gain or preſerve a Reputation of Sanctity; or, if we ſubſtitute our Attendance upon it in the Place of real Righteouſneſs, and uſe it as a Kind of Commutation, and by Way of Atonement for ſome immoral Practices, we are guilty of; or for any other baſe and ſiniſter End; we quite pervert it from the Purpoſe for which it was appointed; *we eat and drink unworthily, not diſcerning the Lord's Body*; we uſe it in Effect as if it were a common Meal, and are guilty of profaning a ſacred religious Inſtitution of divine Appointment.

When the Apoſtle *Paul* in the place already quoted, (1 *Cor.* xi. 23. &c.) reproves the *Corinthians* for certain Abuſes which had crept in among them in the Adminiſtration of the Lord's Supper; in order to rectify theſe Abuſes, he lays before them a plain and true Account of the Inſtitution itſelf, and of the End and Deſign of it, as he had

had received it from the Lord, who had communicated the whole Goſpel to him by Revelation; after which he adds this Advice, *But let a Man examine himſelf, and ſo let him eat of* that *Bread, and drink of* that *Cup*. So our Tranſlators have rendered the Words, which would have been better tranſlated in this manner, *But let a Man prove himſelf*, and THUS, that is, according to what I have now told you is the Deſign of this Inſtitution, *thus let him eat of the Bread, and drink of the Cup*. As if he had ſaid, I have given you an Account of this Inſtitution as I received it from the Lord, and of the chief and principal End for which he appointed it, by that let every one examine and try himſelf, his Temper of Mind, his Views and Intentions, his Carriage and Conduct, and *thus*, according to the End and Deſign of the Inſtitution, as a Memorial of the Death of Chriſt, and a Token of Communion with him, and with the whole Chriſtian Church, *let him eat of the Bread, and drink of the Cup*.

There

There is no Reaſon to ſuppoſe that the Apoſtle by this Direction intended to bind Chriſtians to enter into a particular Examination of the whole paſt Courſe of their Lives every Time that they deſign to partake of the Lord's Supper, this indeed is an uſeful Exerciſe, and very proper to be obſerved ſometimes, on ſome ſpecial Occaſions, and for ſome Perſons; but it does not ſeem to be neceſſary for all Chriſtians every Time they may have an Intention to join with their Brethren in celebrating the Memory of their Saviour's Paſſion by this Inſtitution; there is nothing in this Diſcourſe of the Apoſtle, or the Occaſion upon which he gave theſe Directions to the *Corinthian* Church concerning the Lord's Supper, to lead us to underſtand his Words in that Senſe; nor is ſuch a particular Examination neceſſary every Time that a ſerious well diſpoſed Chriſtian would chuſe to receive the Communion; tho' it is proper here to be obſerved, that frequent Self-examination is a very uſeful and important Duty, for it ſerves to ſhew us, or bring to mind, what is or has

has been amiſs, and needs to be corrected, in our Temper or Conduct; it helps us to know ourſelves, what Manner of Perſons we are, and what is our true and real Character, and this will diſpoſe us to Modeſty and Humility; it will make us ſenſible what need we have of God's Grace and Forgiveneſs, and the Aſſiſtance of his Holy Spirit; it will diſpoſe us alſo to the Exerciſe of Charity, Forbearance, and Forgiveneſs towards others; and give us Occaſion of Praiſe and Thankſgiving to God for his ſparing Mercies, and his gracious Promiſes of Acceptance upon the moſt reaſonable and condeſcending Terms: beſide many other Advantages which cannot be mentioned or inſiſted on at preſent *.

But the Examination which the Apoſtle recommends, as previouſly neceſſary to the Lord's Supper, ſo far as may be judged from the Context, ſeems to be this; that any Chriſtian intending to go to the Lord's Ta-

* See the Diſcourſe on Self-examination at the End.

ble,

ble, ſhould, in Order to partake of that Ordinance in a religious Manner; and ſo as to profit by it, and not incur the Guilt of profaning a ſacred and ſolemn Inſtitution of Religion appointed by Chriſt himſelf; he ſhould (I ſay) ſeriouſly conſider the End and Deſign for which it was appointed, and reflect whether the Temper of his Mind, and Frame of his Spirit, be ſuch as is ſuitable to that End, and having, upon ſuch ſerious Reflection, found that it is ſo; let him accordingly, with a View to that End, and with Meditations and Affections ſuitable to it, *eat of the Bread, and drink of the Cup.*

We ſhould therefore before we go to the Lord's Table, reflect a little, and think with ourſelves, what is it we are going about? what are we going to do? are we only going to eat and drink as at a common Meal for the Refreſhment and Support of our Bodies? No, this is not the Deſign of the Inſtitution; we have Houſes to eat and drink in for that End, and are not called to aſſemble together in the Church for our common Meals; but we are go-

ing to celebrate a religious Rite appointed by our *Lord Jeſus Chriſt*, as a Memorial of his dying Love, and a publick Acknowledgment of our being his Diſciples, who have Communion and Fellowſhip with him, and with all our Chriſtian Brethren, and who purpoſe, by the Help of his Grace, to pleaſe and obey him in all Things, and to walk in his Ways all the Days of our Lives.

It becomes us then to enquire again, whether we feel in our Minds a juſt Senſe of the Advantages we enjoy by the Goſpel Revelation, and a thankful Remembrance of what our bleſſed Saviour hath done and ſuffered for us, to deliver us from the Power and Dominion of Sin, and the Miſeries conſequent upon it? Whether we do really approve of the Terms of that Covenant which he hath ſealed with his Blood, and heartily conſent to them? And are truly willing to forſake all Sin, all Impiety, all Vice, Wickedneſs and Immorality, and to conform ourſelves in our Hearts and Lives to the Laws of Godlineſs, Righteouſneſs, Charity and Sobriety,

Sobriety, as being moſt excellent in themſelves; and naturally conducive to promote the proper Perfection and true Happineſs of our Nature? And whether we have a ſincere Love to all our Chriſtian Brethren, and a Communion in Heart and Affection with all the Saints and Houſhold of God? If this be truly and indeed the Temper and Diſpoſition of our Minds, and the Frame of our Hearts towards God, towards *Jeſus Chriſt* his Son, towards all our Fellow Chriſtians, and towards true Religion, Goodneſs and Virtue, we are ſuitably diſpoſed, and duly prepared to go to the Lord's Table: Let every one therefore try himſelf by this Teſt, and having found his Heart to correſpond to it, let him, according to the Ends for which this ſacred Feaſt was appointed, and with a ſerious View to them, *eat of the Bread, and drink of the Cup*; humbly hoping for God's Bleſſing upon him in his religious Attendance upon this Ordinance; and for his favourable Acceptance of him in this Action, done in Obedience to the Command of his dying Lord, to ſhew forth his Death till he come.

When a Perſon has previous Warning that the Communion is to be adminiſtered in the Church to which he belongs, it will be very proper to add to his daily private Devotions, ſome Addreſſes to his Maker, with a peculiar Reference to that Ordinance, ſome convenient Time before; to which Purpoſe he may uſe the following Prayer extracted from the late Rev'd Mr. *Henry Grove* of *Taunton*, at any Time before he goes to the Communion, or ſome other to the ſame Effect.

A PRAYER *in private before the* COMMUNION.

O Thou infinite and eternal Majeſty; the holy, bleſſed and glorious God, the Creator, Preſerver, and Governor of the whole World, and our kind and bountiful Benefactor: I adore thee, as the only living and true God, the God and Father of our Lord *Jeſus Chriſt*, and in him the Father of Mercies, and the God of all Conſolation: Vouchſafe, I beſeech thee, with an Eye of Favour and Compaſſion to look upon thy

ſinful Creature now before thee, admiring and adoring thy diſtinguiſhing and moſt undeſerved Goodneſs to the Children of Men, and to me in particular, which I acknowledge to have been ſuch as beyond Meaſure to enhance and aggravate my Offences againſt thy divine Majeſty.

With what Sincerity, O Lord, thou deſireſt the Converſion of Sinners, the Proſperity of thy Saints, and the Happineſs of all who are upright in Heart, thou haſt abundantly diſcovered in the Incarnation and Death of thy well beloved Son, our moſt worthy Mediator and Advocate, *Jeſus Chriſt* the Righteous; and in the rich Variety of Means which thou haſt kindly provided for the Healing of the manifold Diſorders which, in the preſent imperfect State of human Nature, we are lyable to, and for our continual Progreſs towards Perfection: As for all theſe I bleſs and praiſe thy Goodneſs and Wiſdom, ſo, in a particular Manner, for the Inſtitution of the holy Supper, which being enjoined by the Authority of my bleſſed Saviour, and bearing his Name,

as

as it was appointed in Honour of his Memory, I desire ever to value and esteem, as an useful Means of preserving and cherishing the spiritual Life, and engaging the Heart to a sincere Obedience to the Laws of the Gospel, and a constant Progress in all Holiness and Virtue.

Being not only allowed, but invited, to attend this sacred Feast, I do joyfully accept the Invitation, humbly trusting that thro' thy Grace, I am in some Measure meet to partake of it; and praying that what is farther wanting in Order to my Receiving with greater Advantage and Acceptance, may be graciously supply'd by the Aid of thy Holy Spirit.

O may I obtain the Pardon of all my past Offences thro' *Jesus Christ*, and upon the Terms of his Gospel, which I cannot but in my Conscience approve of, and to which I give my sincere and hearty Consent: O may thy blessed Spirit, whose Assistance thou hast promised to those who ask it, be always present with me, to enlighten my Mind, and sanctify my Affections more

and

and more; to ſtrengthen and ſecure me againſt the various Temptations to which I am expos'd, and to lead me on in the Paths of Righteouſneſs: Give me Underſtanding in all thy Precepts; and help me rightly to diſcern the Meaning, and truly anſwer the Ends of that holy Ordinance for which I am preparing; and may Love to God, and to Mankind, and Love to Goodneſs and Virtue, be the ruling Principle in my Heart, and give Law to all my Paſſions and Affections, my Words and Actions.

Grant, O Lord, that I may approach thy holy Table with a deep Senſe of my own Meanneſs, Unworthineſs, and Guilt, and with the moſt exalted Apprehenſions of thy Holineſs and Mercy, both which thou haſt ſo wonderfully diſplay'd in the Method of our Redemption by *Jeſus Chriſt*; that I may receive the Memorials of his bloody Paſſion, and of thy forgiving Love thro' him, with a lively Faith, an humble and well grounded Hope, an unfeigned Gratitude, and an unſpeakable Joy; and may ſo feel the attractive Influence of his

his Example, the Efficacy of his Death, and the Power of his Reſurrection, that my Soul may be transformed into Love, that it may be filled with Kindneſs and Charity to Men, and with an ardent, but prudent Zeal for the Honour of God and Religion; that I may more and more die to Sin, and live to Righteouſneſs; that I may be able to tread on all the Power of the Enemy, to overcome all Temptations, to deny myſelf, to deſpiſe the Blandiſhments of the World, to have my Converſation in Heaven, and finally, after having loved, and followed, and ſerved my Saviour without ſeeing him, I may, according to his own Prayer, be with him where he is, to behold his Glory, and to join with all the heavenly Inhabitants, in aſcribing Bleſſing, and Honour, and Glory, and Power, unto him who ſitteth on the Throne, and to the Lamb, for ever and ever. *Amen.*

When you are engaged in the ſacred Service for which you have been preparing, and while you, and the Reſt of the Congregation, are partaking of the Bread and Wine, let your Mind be employed

employed in ſuitable Meditations, accompany'd with ſhort Ejaculations of Prayers and Thankſgivings.

Now the proper Subjects of your Meditation at this Time, are, the Ends for which this Action was inſtituted and appointed, namely, to be a Memorial, or a religious thankful Commemoration of the Sufferings and Death of our dear Redeemer, and a Token or Teſtimony of our Communion and Fellowſhip with him, and with all our Chriſtian Brethren; an open publick Acknowledgment that we are his Diſciples, who heartily conſent to the Terms of Acceptance laid down in his Goſpel, and are truly willing to ſubmit to his juſt and gentle Government, and to be ruled by his wiſe and righteous Laws: Let theſe Ends regulate and lead your Thoughts, and let every one ſay in his own Mind, when he is *eating of the Bread*, and *drinking of the Cup*, and during the whole Service, thus, or to this Effect.

As I am ſeriouſly convinced of the Truth of the Chriſtian Revelation, and ſenſible of the great Advantages I en-

joy thereby in Order to the Attainment of true Happineſs in the Favour of God, and the Perfection of my own Nature; ſo I believe in particular that *Jeſus Chriſt* came into the World, as a Teacher ſent from God; and after he had fulfilled his Miniſtry upon Earth, and finiſhed the Work which God ſent him to do, he gave himſelf up to the Death for us all, to confirm the divine Covenant with us, and reconcile us unto God. I now call to my Remembrance all that he ſuffered from the Hands of wicked and ungodly Men, the Injuries that were done to him, the unjuſt Reproaches that were caſt upon him, the ungrateful and unworthy Treatment that he met with, the cruel and ignominious Death he was put to, tho' he was perfectly innocent and righteous; he was holy, harmleſs, undefiled, ſeparate from Sinners, and had gone about doing good both to the Souls and Bodies of Men: I remember alſo with what Meekneſs and Patience, what Submiſſion and Reſignation to the Will of God, what Truſt and Confidence in him; and with what Conſtancy

cy and Firmneſs of Mind, with what Charity and Forgiveneſs, he bore all the Evils that were laid upon him, and all the Inſults, Abuſes, and Injuries which he received from the Hands of his ungrateful and mercileſs Enemies.

But I conſider him as having come into our World that he might thus bear Witneſs to the Truth, and ſeal it with his Blood; and therefore was it that he voluntarily yielded himſelf up into the Hands of his Enemies, and patiently bore all theſe cruel Effects of their Rage and Malice. *He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the Chaſtiſement of our Peace was upon him, and with his Stripes are we healed; the Lord laid on him the Iniquity of us all; it pleaſed the Lord to bruiſe him, and put him to Death:* and he readily acquieſced, he willingly *made his Soul an Offering for Sin*; and thus *was he cut off to confirm the Covenant with many; and thoſe Things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, hath he ſo fulfilled.* And I do humbly reverence and adore that wiſe and myſte-

rious Providence that brought ſo much good out of ſo great an Evil; and I do from my Heart deteſt and abhor all Sin and Iniquity which Chriſt my bleſſed Maſter ſo much deteſted, and for which he willingly fell a Sacrifice; and I will ſincerely endeavour, by the Aſſiſtance of divine Grace, to crucify the Fleſh with it's Affections and Luſts, and d e to ſin, even as He, my gracious Redeemer, was crucify'd and dyed for it; and in all the Troubles, Adverſities, and Afflictions, which I may meet with in this uncertain World; or whatever Trials and Perſecutions I may be called to undergo on Account of Religion and a good Conſcience; I will ſtudy to imitate thoſe Virtues that ſhone forth ſo conſpicuouſly in him, under all his great and grievous Sufferings, and during the whole Time of his Trial, Condemnation and Crucifixion.

And now that I am thinking on all that Flood of Sorrows that came upon him; that melancholly Scene of Sufferings which he paſſed thro' for the good of Mankind; and that Zeal for God and pure Religion, that Love to the

the Souls of Men, and Regard for their true and everlaſting Happineſs, which were the great Motives of this Undertaking; I lift up my Heart with joyful Praiſes, and thankful Acknowledgments to the God and Father of our Lord *Jeſus Chriſt*, who *ſo loved the World, that he gave his only begotten Son, that whoſoever ſhould believe on him*, and obey his Laws, *might not periſh, but have everlaſting Life*; who *ſpared not even his own Son*, but *gave him up to the Death*, as a *Propitiation for the Sins of the whole World*; and I can never ſufficiently admire *the Height, and Depth, and Length, and Breadth of the Love of Chriſt, which paſſeth Knowledge* that appeared in this whole Tranſaction; that he who was the *Brightneſs of the Fathers Glory, and the expreſs Image of his Perſon, who was in the Form of God, and had Glory with the Father before the World was*, ſhould for us Men, and for our Salvation, come down from Heaven, *empty himſelf*; *take upon him the Form of a Servant, and Faſhion of a Man*, and ſhould *humble himſelf* ſo far as to *become obedient unto Death*, even the Death of the

Bleſs the Lord, O my Soul; let all that is within me bleſs his holy Name; bleſs the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, and healeth all thy Diſeaſes; who redeemeth thy Life from Deſtruction, and crowneth thee with tender Mercies, and loving Kindneſſes. What ſhall I render to the Lord for all his Benefits? I will take the Cup of Salvation, and call upon the Name of the Lord. I love that bleſſed Redeemer, and will honeſtly endeavour *to live to him, who died for us, and roſe again. Worthy is the Lamb that was ſlain to receive Riches, and Power, and Wiſdom, and Strength, and Honour, and Glory, Bleſſing: for he hath redeemed us* from our Sins *with his moſt precious Blood, and made us Kings and Prieſts unto God even the Father: Bleſſing, and Honour, and Glory, and Power, be to him who ſitteth on the Throne, and to the Lamb for ever.*

I remember likewiſe that this bleſſed Saviour whoſe Death I am commemorating was the Mediator of the new Covenant, and ſhed his Blood as the Seal and Confirmation of it; and do now,

now, over the Memorials of his Body and Blood, publickly acknowledge that I am one of his Diſciples, and a willing Subject of his Kingdom; I am fully ſenſible that *his Yoke is eaſy, and his Burden is Light*, and my Conſcience approves the Terms of his Goſpel as moſt wiſe and reaſonable, moſt gracious and merciful and condeſcending, and I conſent to them with all my Heart.

I do now profeſs my Communion and Fellowſhip with him, and am ſtedfaſtly reſolved, by the Help of his Grace, to continue his faithful Diſciple, and to perſevere inflexibly in the Profeſſion of his Religion, and the Obedience of his holy Laws, all the Days of my Life. And *tho' now I ſee him not*, yet I firmly *believe in him, I love him in Sincerity*, and I do heartily *rejoice in him*, and in what he has done and accompliſh'd for poor Sinners, and in the Hopes of that immortal Happineſs which he has prepared for the Righteous in his eternal heavenly Kingdom.

I ſeriouſly renounce all Communication *with the unfruitful Works of Darkneſs*, and *denying all Ungodlineſs and worldly Luſts*, will carefully endeavour, thro' his gracious Aſſiſtance, to *live ſoberly, righteouſly, and godily in this prepreſent World*: I truly repent of all my paſt Tranſgreſſions, and condemn myſelf for them, and wherein I have offended and done Iniquity, I am fully purpoſed, with the Help of God, to do ſo no more, but will ſtudy to form the Temper of my Mind, and order the Tenour of my Converſation in the World, as becomes the Dignity of my rational and moral Nature, and that pure and holy Goſpel which I profeſs to believe.

I do now in the moſt ſolemn manner, and with the greateſt Serioufneſs and Sincerity ratify and confirm my baptiſmal Covenant and Dedication; I yield myſelf unto God, and devote myſelf to his Service, and to the Obedience of his holy Laws: O Lord, 'I 'here acknowledge myſelf thy Crea- 'ture, and thy Servant, a Subject of thy 'moral Kingdom, and a Diſciple of 'thy

'thy Son *Jeſus Chriſt*; and as ſuch ob-
'liged by all the ſtricteſt Tyes of Du-
'ty, Gratitude, and Intereſt, ſincere-
'ly to ſearch out and perform thy
'Will, and never wilfully to offend a-
'gainſt thy holy Laws:' I preſent my-
ſent myſelf unto thee, with all the Powers of my Mind, and Members of my Body, as an holy, living, and accepble Sacrifice, which is the reaſonable Service thou requireſt of us, moſt ſuitable to thy Nature, and agreeable to thy Will: I love thee, O Lord my God, with all my Heart, and Soul, and Strength and Mind, and pray that by the Help of thy Grace, I may be enabled to ſhew the Sincerity of my Love by keeping thy Commandments: I love my Neighbour as myſelf, and will always endeavour to do to others, what I would judge to be juſt and reaſonable, if done to myſelf in the like Caſe and Circumſtances; and I will ſtudy, as far as I can, to do juſtly to all Men; to love and exerciſe Mercy and Humanity, as there is Occaſion; to walk humbly with thee my God; and to be uſeful in the World, accord-

ing

ing to the Abilities thou haſt given me, and the Station wherein thou haſt placed me, and faithful in performing the Duties of my Station, and of the ſeveral Relations I ſtand in to others. *

It is alſo my Purpoſe and Reſolution, with an humble Dependence on the divine Aid; to maintain a Rule over my own Spirit, and to keep my Mind and Affections, my Thoughts, Deſires and Imaginations, my ſenſual Appe-

* Here the Communicant may reflect and call to mind the various Relations he bears to others, with the Duties belonging to them, and engage himſelf to the faithful Performance of them: Here alſo he may conſider the Trade, Buſineſs, or Employment he is called to by divine Providence, and reſolve to be faithful and uſeful in it: And if he be called to ſerve his Country in any Office, civil or military, he may form Purpoſes in his Mind, to diſcharge the Duties of his Office with all Care, Diligence, and Fidelity: And thus a good uſe may be made of one of our Laws, which has no good Tendency, and has been often abuſed to bad Purpoſes; having in many Inſtances been the Occaſion of profaning this Inſtitution and expoſing it to the Contempt and Ridicule of Scepticks and Unbelievers.

tites,

tites, and all my animal Paſſions, under a proper Command and Diſcipline, that ſo I may be always Maſter of myſelf, may enjoy the clear and undiſturbed Exerciſe of my rational and moral Powers, and be in a fit Temper and Diſpoſition to go about any Part of my Duty to God or Man, and perform any Act of religious Worſhip, or any Office of Virtue and Humanity that I may be called to, or have a proper Opportunity of doing: And I will likewiſe take heed to my Words that I offend not with my Tongue, that I ſpeak not any Thing ſinfully, or unadviſedly with my Lips; but that my Speech may be always ſuch as becomes my Chriſtian Profeſſion, uſeful and improving, or, at leaſt, harmleſs, innocent, and inoffenſive.

But I remember alſo that I am a Member of the Church of Chriſt, founded in Love and Benevolence; that as I am united to *Jeſus Chriſt*, by Faith and Holineſs, ſo I ought to be united to his Church by a ſincere and fervent Charity: I do accordingly publickly declare that I entertain in my Heart

Heart a true and cordial Love to all my Chriſtian Brethren, and am in Union and Fellowſhip with all the Saints, with all who are of the Houſhold of God, and belong to that great Body of which Chriſt is the Head; I love all who love the Lord *Jeſus* in Sincerity, and call upon the Name of the Lord out of a pure Heart. I do ſincerely and willingly forgive all who have offended or injured me, and have no Hatred, Malice, or Revenge in my Heart againſt any of my Neighbours or Brethren; and if, in any Inſtance, I have injured or offended any others, I am willing to be reconciled; willing to give them all reaſonable Satisfaction, and make them all juſt and equitable Reparation, as far as lies in my Power.

And, if I know my own Heart, I deteſt all impoſing, dividing, and perſecuting Principles and Practices; and am diſpoſed to bear with, and forbear others, in Love, to keep the Unity of the Spirit in the Bond of Peace, and to hold Communion in the Worſhip of God with all who make a credible profeſſion of Chriſtianity, upon the Goſpel

pel Terms of Communion, as God offereth Opportunity: I do not by this Action enliſt myſelf in any Party, but only in general profeſs myſelf a Chriſtian, and declare my Reſolution to purſue with Steadineſs and Conſtancy, that which is the great Deſign of the Goſpel, and of it's Inſtitutions, namely the ſincere Practice of Piety and Virtue.

As an important Branch of the Communion of Saints, I do alſo ſympathize with all who are in Diſtreſs or Miſery of any Kind; I pity the Poor and Needy, and thoſe who have none to help them; I commend all ſuch to the Care and Protection, to the Patronage and Guardianſhip of the divine Providence; and am willing myſelf to help them, and contribute to their Support, Eaſe, and Relief, as faras I am able, and I am diſpoſed to bear with the Infirmities of others, and put the moſt favourable Conſtruction on their Words and Actions lyable to Doubt, which they will admit of.

All theſe Things I do truly and ſincerely profeſs, and will carefully endeavour to obſerve and perform by the Aſſiſt-

ance of the holy Spirit, which God, by the Mouth of our Saviour, hath graciouſly promiſed to thoſe who aſk it from him by fervent Prayer and Supplication, and are willing to concur with his wiſe and kind Operations on their Minds.

When the whole Service is over, and after you are gone Home, or in the Evening of that Day. or any convenient Time after, retire by yourſelf, and reflect on what you have been about in ſome ſuch Meditations as theſe.

I have now in a ſolemn Manner avouched the Lord to be my God, my Ruler and Governor, my chief Good and Happineſs; and myſelf to be his Servant and a Subject of his moral Kingdom, and faithfully to keep all his Commandments, and walk in his Ways; I have devoted myſelf to the Service and Obedience of the living and true God, and engaged myſelf to live and act as becomes a Diſciple and Follower of his beloved Son *Jeſus Chriſt* my Lord; and to maintain and exerciſe brotherly Love and Affection towards all my Fellow Chriſtians, and

Charity

Charity to all Men: When I reflect, I cannot but approve of what I have done, and do not repent of the Choice I have made; and therefore what I have vowed and ſworn, I will ſincerely endeavour to perform, even to keep God's righteous Judgments; and may he graciouſly vouchſafe me the Aſſiſtance and Conduct of his holy Spirit to enable me ſo to do, that I may abide in Chriſt, and walk even as he walked, and that obeying from the Heart the Doctrine and Precepts he hath taught us, and having the ſame Mind in me that was in him, and walking in Love, even as he loved us, and gave himſelf for us, a Sacrifice and an Offering unto God of a ſweet ſmelling Savour, I may at length finiſh the Courſe of my Pilgrimage in this World with Peace and Joy, and be admitted to partake of that Glory and Happineſs which he hath prepared for the Faithful.

And then Addreſs yourſelf to God in this or the like Prayer.

A Prayer to be uſed in private after one has received the Communion, extracted from the late Rev'd Mr. Grove.

GReat and marvellous are thy Works, Lord God Almighty! What then art thou whoſe Power hath produced and ſuſtains, whoſe Wiſdom hath contrived and directs, and whoſe Goodneſs provides for and crowns them all? I praiſe thee, O my God, with all my Heart, that, having made of one Blood all Nations of Men to dwell on all the Face of the Earth, and determined the Times before appointed, and the Bounds of their Habitation, that they ſhould ſeek the Lord, if haply they might feel after him, and find him, thou haſt in the Courſe of thy Providence ſo ordered the Circumſtances of my Birth and Education, that I ſhould be a Partaker of the Grace of the Goſpel from my early Years, and know the wonderful Works of God, even thoſe Things which many Prophets

phets and Kings desired to see and hear, and did not obtain their Desire.

For all my Powers and Faculties, O Lord, as I am a reasonable and moral Agent; for all the Instances of thy fatherly Care; for all the Effects of thy common Bounty and Goodness in the Course of my Life, I bless and magnify thy holy Name; but more especially for thy distinguishing Grace and Mercy in *Jesus Christ*, in whom, while I rejoice and glory, I cannot forget to pray that all Mankind may enjoy the same Happiness, and the whole World know that thou hast so loved them as to give thine only begotten Son, that whosoever believeth in him, so as to obey his Laws should not perish, but have everlasting Life.

Hear, O most gracious God, the Prayers of thy faithful People, for the Enlargement of that Kingdom of Truth and Righteousness, which thou hast set up among Men, that the Religion of Christ may be professed and practised in it's greatest Simplicity: Grace be with all them that love the Lord *Jesus* in Sincerity; may the Number of such be

continually increaſed; may their Conſolations abound; may the Multitude of them that believe be of one Heart, and of one Soul; and may the Church of Chriſt appear to be the School where immortal Souls are trained up for the more perfect Worſhip and the everlaſting Felicity of the heavenly World.

Grant, O Lord, that I may not receive thy Grace in vain, that it may not be in vain that I have been ſo fully taught the Way of the Lord, have had both external and internal Aſſiſtances, and every Sort of Encouragement to abound in all the Fruits of Righteouſneſs and Goodneſs and Truth, to thy Glory and Praiſe: Forgive, O merciful Father, the many unſuitable Returns I have made to thee for thy great Goodneſs towards me, the numberleſs Obligations thou haſt laid me under, and the repeated Engagements I have taken upon myſelf: O forgive the Coldneſs of my Love, my Sloth and Inactivity, the ſmall Proficiency I have made in the Virtues of the Chriſtian Life, with the Advantage of ſo excellent a Rule, ſo perfect an Example,

ample ſo free an Acceſs to the Throne of Grace, ſuch powerful Aids, and the Proſpect of ſo glorious a Reward.

O may the Conſideration of thy Readineſs to pardon, fill me with an ingenuous Hatred and Deteſtation of all Sin; that my Abhorrence of Sin, and Care to avoid it, and all Occaſions of it, or Temptations to it, for the Future, may be a ſatisfying Proof that all my Sins are forgiven me, thro' the Redemption that is in Chriſt, whoſe Death I have been commemorating and ſhewing forth in his Supper. And may the God of Peace, who brought again from the dead, our Lord *Jeſus Chriſt*, the great Shepherd of the Sheep, thro' the Blood of the everlaſting Covenant, make me perfect in every good Work, to do his Will, working in me that which is pleaſing in his Sight, and fulfilling in me all the good Pleaſure of his Goodneſs, and the Work of Faith with Power.

Help me to carry in Mind the Deſign of one Duty to diſpoſe me for another, and of all the inſtrumental Duties of Religion, to beget and

ſtrengthen thoſe excellent Principles and Habits of Goodneſs in my Soul, by which it will be more and more ripen'd for the Life of Heaven: By Faith may I be able to ſee him who is inviſible, and always to walk as in his Preſence; and may I be more and more affected and influenced by the Contemplation of an abſent Saviour, in every View of him.

While I meditate on the bleſſed *Jeſus*, enduring the Contradiction of Sinners, and humbling himſelf unto Death, even the Death of the Croſs, may I be inſtructed what to expect in the preſent Life, and after what Manner to behave under all the Sufferings and Afflictions of it; and may a riſen and exalted Saviour elevate my Heart above all the Vanities of this tranſitory State of Things, to that happy World, whither He, my Lord, and the Forerunner of all the Faithful is gone; that I may know him and the Power of his Reſurrection, and count all Things but Loſs, for the Excellency of the Know-

Knowledge of *Jeſus Chriſt*, for whoſe Sake, may I be willing to ſuffer the Loſs of all Things, ſhould I be called to it, not counting my Life dear to me, ſo I may finiſh my Courſe with Joy.

Give me, O Lord, to feel more of the mighty Power of thy Grace, concurring with the Goſpel of thy Son, to mortify every inordinate Deſire, to confirm every good Purpoſe, to purify and regulate my Affections, and to change my whole Soul more and more into a divine Image and Likeneſs; by that Grace let me be enabled to overcome all Temptations to Sin, and to keep a Conſcience void of Offence both towards God and Man: Let my Love to thee be ſuperlative, and tho' I cannot expect it ſhould ever be equal to thy Excellencies and Benefits, yet may it bear ſome Proportion to my Powers and Capacities, that I may love thee with all my Heart and Soul, and Strength and Mind; that my Devotion may be ſincere and fervent, my Reſignation willing and entire, and my Obedience univerſal and chearful, conſtant

conſtant and uniform, always increaſing and going on to Perfection.

May I be juſt and charitable towards Men, kindly affectioned, ready to do good and communicate, as I have Power and Opportunity, behaving myſelf towards all with a mild, peaceable and Chriſtian Spirit: And with Reſpect to myſelf, may I be ſober minded, poor in Spirit, and pure in Heart; and tho' I cannot expect to be free from all mental Irregularities, yet may I be daily gaining Ground upon them, always oppoſing every Inclination that is contrary to my Duty, or tends to retard my Progreſs in Virtue; may I ſtudy to have my Converſation without Covetouſneſs, or any anxious Cares about the World, and be content with ſuch Things as I have, and may I learn to deny myſelf, and to be temperate in all Things.

Help me to bridle my Tongue, and take heed to my Words, that I may never ſpeak any Thing ſinfully or unadviſedly with my Lips, and may I be an Example of Patience, Meekneſs, Humility, and every Thing that is lovely,

ly, virtuous, and Praiſe worthy, that I may come behind in no good thing, looking for the Mercy of our Lord *Jeſus Chriſt* unto eternal Life: that ſo, when I ſhall have done the Work which thou haſt given me to do, and ſuffered all that thou haſt thought meet for the Trial of my Faith, and Hope, and Submiſſion to thy Will, I may finally inherit the Promiſes which thou haſt made to us in *Jeſus Chriſt* our Lord and Saviour. *Amen*, *Amen*.

To which he may add the following ſhort Prayer from the late Rev'd worthy and judicious Doctor *Jeffery* of *Norwich*.

O God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church with the precious Blood of thy dear Son! mercifully look upon the ſame, ſanctify and rule it with thy holy Spirit; unite the Hearts of all Chriſtians in true Religion and brotherly Love; reſcue the Religion of Chriſt and the Lives of Chriſtians from thoſe Corruptions, which have been

been any where introduced, by Length of Time, Decay of Piety, and by the Deſigns of wicked and unreaſonable Men, take away all Offences and Scandals, Diviſions and Diſſentions, Tyranny and Uſurpation over the Minds and Conſciences of Men; and reſtore Piety and Virtue, Peace and Charity, and let the Goſpel of our Lord *Jeſus Chriſt* run and be glorify'd. *Amen.* So come Lord *Jeſus.*

Glory be to God on high, in Earth Peace, and Good-will amongſt Men.

May all Envy, and Malice, and Uncharitableneſs, ceaſe among thoſe who call upon the Name of our Lord *Jeſus*; and may the Peace of God rule in their Hearts, to which they are called in one Body.

Bleſſing, Honour, and Glory be unto God, thro' *Jeſus Chriſt*, who hath redeemed by his Blood Men of all Nations from Sin and Miſery: And may our ſincere Celebration of God in him, here on Earth, be compleated in the higheſt Tranſports of Thankſgiving, Praiſe and Adoration, in Heaven, for ever and ever. *Amen.*

Poſt-

POSTSCRIPT.

Of Self-Examination.

IT was obſerved in Pages 18, 19. of of the preceding Explanation of the End and Deſign of the Lord's Supper, that when St. *Paul* exhorts the *Corinthians* to examine themſelves, and ſo to eat of the Bread and drink of the Cup, according to the Deſign of that Inſtitution, there is no Reaſon to ſuppoſe that he intended to bind Chriſtians to enter into a particular Examination of the whole paſt Courſe of their Lives every Time that they deſign to partake of the Lord's Supper; that yet it would be very uſeful, and conſequently very fit and proper to do it ſometimes; it is therefore propoſed to ſpend a few Pages in explaining a little the Duty of Self-examination, which ſhall be done under the following Heads. 1*ſt.* We ſhall ſhew what is the Rule by which we ſhould examine ourſelves.

2*d*. What are the ſeveral Particulars concerning which we ſhould make Inquiry. 3*d*. In what Manner ſhould this Inquiry be made. 4*th*. What are the proper Seaſons of doing it, and then conclude with repreſenting in a few Words the Advantages of frequent Self-examination.

1*ſt*. As to the firſt of theſe, namely, the Rule by which we ſhould examine ourſelves, that is, and can be no other than, the Laws of God, our ſupreme Governor and Judge, whether made known to us by the Light of Nature, or by ſupernatural Revelation, both which are contained in the Books of holy Scripture, and particularly in thoſe of the new Teſtament, wherein the Whole of our Duty as Chriſtians is clearly and plainly laid before us, together with the moſt powerful Motives to excite us to the Performance of it. Theſe are the Rule of our Religion, as we are Chriſtians, by which we ſhould form the Temper of our Minds, and order our Converſation in the World, and by which we ſhall be judged in the great Day, and are therefore the only proper

proper Rule by which we ſhould examine and judge ourſelves now; and this is ſo plain a Caſe that it need not be farther inſiſted on.

We go on therefore to the ſecond Head, namely, the ſeveral Particulars concerning which we ſhould make an Inquiry; and theſe may be repreſented in the following Order.

In the firſt Place let us examine ourſelves concerning the Duties we owe to Almighty God our great Creator and gracious Preſerver, our ſupreme Governor and Judge; and let us inquire at our own Hearts, whether our Temper and Behaviour towards him has been ſuch as becomes depending Creatures endow'd with rational and moral Powers, towards their Creator and Sovereign Lord?

2*d*. We ſhould examine ourſelves likewiſe concerning the Duties we owe to one another, and to all Men, as we are ſocial Creatures, living in Society, Members of the great Community made up of all Mankind, and ſtanding in various Relations to others, and inquire whether our Temper and Con-

duct towards others has been ſuch as becomes our ſocial Nature, and might juſtly be expected from thoſe who are endow'd with ſocial and friendly Affections?

3*d*. We ſhould examine ourſelves farther concerning the Duties we owe, every one of us to ourſelves, in the due Command and Government of our Paſſions and Appetites, and the juſt Improvement of our rational and moral Powers, and the noble Affections which God hath implanted in our Nature; and inquire whether we have maintained a Rule over our Spirits, and a proper Diſcipline over our Minds, and endeavoured to perfect ourſelves more and more in all moral Excellence?

4*th*. We ſhould proceed next to examine ourſelves concerning the Duties we owe to the Lord *Jeſus Chriſt* as our Mediator and Advocate, our Saviour and Redeemer, and, by the Appointment of the Father, our Lord, our Lawgiver and our Judge, and inquire whether our Temper and Conduct towards him has been ſuch as becomes the Diſciples of ſuch a Maſter, the Servants

vants of ſuch a Lord, and the Beneficiaries of ſuch a Kind and generous Benefactor?

5th. In like Manner we ſhould examine ourſelves concerning the Duties we owe to the holy Spirit of God, our Sanctifier and Guide; and inquire whether our Temper and Conduct has been ſuch as becomes the Temples of the Holy Ghoſt, and thoſe who are aſſiſted and led by him, and enjoy his gracious Influences?

6th. We ſhould examine ourſelves alſo concerning our Obſervance of the inſtrumental Duties of Religion, and the Chriſtian Inſtitutions, for theſe are not to be ſlighted or deſpiſed, nor will they be neglected by a good Chriſtian; we ſhould therefore review our Conduct with relation to our Attendance on the Duties of publick Worſhip and Inſtruction; our ſanctifying the Lord's Day, ſpending it in a religious Manner, and ſuitably to the Deſign for which it is ſet apart; our Celebrating, as is there Occaſion and Opportunity, the Inſtitutions of Baptiſm and the Lord's Supper: As alſo whether we

are careful to worſhip God in and with our Families, and likewiſe in ſecret by ourſelves.

7th. And whereas there are certain general Qualifications that ſhould run thro' all our religious Performances, and all the Chriſtian and moral Virtues, we ſhould diligently look into our own Hearts, and inquire whether our Obedience to the Laws of God and the Precepts of our Religion, be ſincere and from the Heart? Whether it be Uniform and Univerſal? Whether it be conſtant, ſteady and perſevering? Whether it be performed with Delight and Cheerfulneſs, with Zeal and Fervency, with Courage and Reſolution, and accompany'd with Wiſdom and Underſtanding, with Prudence and Diſcretion?

And *laſtly.* Whereas there is no Man who liveth here, and ſinneth not, and in many Things we offend all, and ſome wilfully, deliberately, and habitually, we ſhould therefore look narrowly into our own Hearts, and examine ſtrictly, whether we have truly and ſincerely repented of our wilful Tranſgreſſions,

greſſions, and deliberate Offences? Whether we have forſaken our wicked Ways and unrighteous Thoughts, and returned unto the Lord and to the Paths of Righteouſneſs? Whether we have ſubdued the vicious Habits we had contracted, and broken the Dominion which Sin had formerly over us, and have now acquired the Habits of Piety and Goodneſs, and univerſal Righteouſneſs? We ſhould enquire farther, whether we be daily ſtriving againſt our Infirmities and gaining Ground of them? Are we endeavouring to bring forth Fruits meet for Repentance, to correct and reform what we may obſerve to be amiſs in our Temper or Conduct; and are we daily going on to Perfection, and making a conſtant Progreſs in Holineſs and Virtue, and all good Works? Or, are we yet under the Power and Dominion of any Sin, yet in the Gall of Bitterneſs, and Bond of Iniquity, delaying our Repentance from Time to Time, putting it off to a more convenient Seaſon, and ſuffering our Hearts to be hardened thro' the Deceitfulneſs of

Sin, or running the Round of Sinning and Repenting, and then ſinning again?

Theſe are only general Heads upon which we may examine ourſelves; particulars muſt be left to the Reader's private Thoughts and Meditations, every one being beſt acquainted with the Plagues of his own Heart. But if any would deſire to have an Account of the ſeveral Duties comprehended under the general Heads that have been mentioned, we ſhall refer them to the two Catechiſms which we publiſhed ſome Years ago; and if they read over in the larger one from Page 31 to the End, or the third Part of the ſmall one, they will find, 'tis hoped, ſuch Materials as may aſſiſt them in a more particular Examination of themſelves when they are diſpoſed to enter into ſuch an Inquiry; they may alſo conſult the 4th Chaper of Mr. *Matthew Henry*'s Communicant's Companion, which reaches from Page 50 to 73, of the *Dublin* Edition.

Now as to all theſe Heads of Examination, whether general or particular, we ſhould examine ourſelves moſt impartiall-

impartially, and give Conſcience free Liberty to judge, and upon that either to accuſe and condem, or to acquit and abſolve, according as there is Ground and Reaſon for the one or the other.

And when we thus call ourſelves to an Account, and ſet our Sins in Order before us, we ſhould at the ſame Time reflect upon the Heinouſneſs of them, and all the aggravating Circumſtances with which any of them may have been attended; as for Inſtance, that we have ſinned againſt the Light and Checks of our own Conſciences, againſt our ſolemn Vows and Reſolutions to the contrary, and notwithſtanding the Advantages we have enjoy'd for our Improvement in ſpiritual and moral Perfection, and the great Motives which are ſet before us to excite us to the Practice of Virtue and encourage us in a Courſe of Chriſtian Obedience. But for more Particulars of this Kind, the Reader may conſult the Aſſemblys larger Catechiſm in Anſwer to Queſtion 151.

And the End and Deſign of all this Examination of ourſelves ſhould be, that we may humble ourſelves before God under a Senſe of our Sins, and turn unto him with all our Hearts, that we may reform whatever is or has been amiſs in any Reſpect, and be more exact, more watchful and cautious for the Time to come; and that if upon ſuch Examination we find Reaſon to approve our Conduct and Temper, if our Hearts condemn us not of wilful and habitual Sin, but we are conſcious of our own Sincerity, Integrity and Uprightneſs before God, then we may take the Comfort of it, and rejoice in the Hope that we ſhall be accepted of Him; then let us thank God for his gracious Aſſiſtance whereby we were enabled to do his Will, and ſerve him in Sincerity and Truth, let us humbly implore the Continuance of his Grace, and encourage ourſelves to go on with Conſtancy and Perſeverance, with Joy and Delight in the Ways of the Lord, perfecting Holineſs in his Fear, and daily adding to our Faith and Profeſſion of Religion, Fortitude and Firmneſs

neſs of Mind in the Practice of it; Knowledge in the Grounds and Reaſons of it, and Prudence in our Conduct; Temperance and Moderation in the Uſe of ſenſual and worldly Enjoyments; Patience under any Adverſities or Afflictions we may meet with; Godlineſs in all its Branches, having an habitual Senſe of God upon our Minds, a ſuperlative Love to him in our Hearts, and an entire and willing Reſignation of ourſelves to him in all Things; joined with a ſincere and fervent Love to our Chriſtian Brethren, and an univerſal Charity and good Will to all Men; that theſe, and all other Chriſtian Virtues, being in us and abounding, we may not be barren or unfruitful in the Knowledge of Chriſt, may never fall away from the true Religion, or loſe the Favour of God, and may in God's good Time have a joyful Entrance miniſtred to us abundantly into the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*.

The 3*d*. general Head that was propoſed in treating of this Duty was, In what Manner this Inquiry ſhould be

be made? Which in a few Words ſhould be thus, *Firſt* with Attention and Compoſure of Mind, *Second*, with a previous Addreſs to God for his Aſſiſtance in the Review we propoſe to take of our paſt Conduct, *Third*, with the utmoſt Impartiality, and *Fourthly*, as fully and particularly as we can. After which ſhould follow ſuitable Confeſſions, Prayers, Thankſgivings, Acts of Repentance, Sorrow, Contrition and Reſolutions of Amendment and new Obedience; and eſpecially Reſtitution and Reparation in Caſe of Injuſtice or Injury done to others in any Kind.

The 4*th* general Head was, to ſhew what are the proper Seaſons of Self-examination? To which we anſwer in the following Particulars. *Firſt*, the Morning and Evening of every Day are very proper Seaſons for a ſhort Review of ourſelves, and a few ſerious Reflections on our Temper and Behaviour. The uſual Bent and Turn of our Thoughts when we are awake upon our Beds, is a great Indication of the prevailing Temper of the Mind; if the Thoughts run upon what is good, or at leaſt

leaſt innocent, it is a Sign that the Mind is good, and the Heart is right; but if the Thoughts go out after what is Evil, or ſenſual or worldly, it is much to be feared that the Mind is evil, and the Heart is corrupted with ſenſual and worldly Affections: Now it will be our Wiſdom to reflect in the Morning what has been the Subject of our Thoughts and Meditations in the Intervals of Seep, or before we fell into it, or after we awoke out of it, that we may learn to correct what was wrong, to give our Minds an Habit of thinking right, and ſo maintain a Diſcipline over our Thoughts till they get a pious, virtuous and religious Turn, and the Affections come to be ſet upon God and Goodneſs, upon Religion and moral Excellence. And again at Night, when the Buſineſs of the Day is over, it is very proper that we reflect on the Actions of the Day, and examine what have we done which we ought not to have done? What have we neglected, or wilfully omitted, which we ought to have done? What have been our Intentions and the Motives of our Actions?

tions? And what has been the prevailing Inclination and Tendency of our Affections? Hereby we ſhall know every Day what has been amiſs in our Conduct, that we may correct it, and reform, and be more watchful and circumſpect for the future; and what has been right and good and commendable, that we may rejoice in it, bleſs God for it, and endeavour to cultivate and improve it more and more, and be daily going on to Perfection.

2*d*. Another proper Seaſon of Recollection and Self-examination is, before and after our Attendance on publick Worſhip on the Lord's Day, or other Occaſions. Our Deſign in going to Church is, or ſhould be to join together in offering up our Prayers, Supplications, Interceſſions and Thankſgivings to the God of the Univerſe, and to receive Inſtructions, Admonitions, and Exhortations, for the right Conduct of Life; now in Order to perform theſe religious Duties in an acceptable Manner, and ſo as to profit by them, and be helped forward in the Way to Heaven and Happineſs, it

is highly requiſite that we go about them with due Preparation of Mind; and to that End we ſhould reflect before Hand, and call ourſelves to an Account, that we may have our Sins in Remembrance when we make Confeſſion of them to God in the general Words uſed by the Miniſter for all to join in, and profeſs our Repentance and Reſolutions of Amendment; and the like with Reſpect to our Wants for which we would deſire a Supply, and the good Things we have received, or do enjoy, for which we would give Thanks; we ſhould inquire likewiſe whether we have a charitable and benevolent Frame of Spirit towards all Men, without which our publick Interceſſions for others are but a Lip Service, and Matter of Form; and we ſhould inquire alſo whether we go with a teachable and unprejudic'd Mind, with an honeſt and good Heart, truly willing to be inſtructed, admoniſhed, put in Mind of our Duty, and exhorted to the Practice of it, and to a patient Continuance in well doing; in a Word, diſpoſed to know the Will of God,

and to do it? And after we come from Church, we ſhould reflect on what we have been about, and inquire at ourſelves, what was our Behaviour in the Houſe of God? Did we drop our Attention, and ſuffer our Thougths to rove and wander, or ſettle on ſomething quite foreign to the Buſineſs in Hand? or were we grave, ſerious and attentive? Did we join with true Affection, and a becoming Fervency in the ſeveral Parts of Worſhip? And did we hear the Inſtructions which were laid before us, and the Exhortations which were given us, with due Attention of Mind, and with a ſincere Reſolution to put in Practice what we were convinced to be our Duty? Theſe and the like Reflections before and after our Attendance on publick Worſhip would ſerve to render thoſe religious Exerciſes the more effectual to the Ends and Purpoſes of their Inſtitution.

3*d*. Another fit Seaſon for Self-examination is before and after receiving the Lord's Supper, by which however we do not mean that one ſhould enter into a long Examination of his whole paſt

paſt Life every Time that he intends to receive the Communion, this being unneceſſary, as has been obſerved in the preceding Diſcourſe; but we may reflect upon our Conduct ſince the laſt Time we received; and did the antient Cuſtom of celebrating the Communion every Lord's Day now obtain, this Head would coincide with the former; but as that Cuſtom has been long out of uſe, and Chriſtians have the Opportunity of partaking of the Lord's Supper, only at certain Times, and after pretty long Intervals, it ſeems very proper on ſuch Occaſions, to look into our own Hearts, and review our Conduct and the prevailing Temper of our Minds, ſince the laſt Time we joined in celebrating that Inſtitution.

4*th*. When any Affliction or Calamity is lying upon us, or hanging over us and likely to befal us, it is very fit that we ſhould examine ourſelves, and inquire what is there, or has there been, in our Temper or Conduct that needs to be corrected, that we may humble ourſelves under the mighty Hand of

God, and turn to him that ſmites us, or threatens to puniſh us.

5th. When we have received a Deliverance from any Trouble or Affliction we laboured under, or have met with any uncommon Inſtance of the divine Favour and Mercy, it is very rery requiſite that we reflect how we behaved under our Trouble, or the Danger we were in, how we improved it to the Purpoſes of Religion and the Reformation of our Morals? With what Temper of Mind we received the Deliverance? and what grateful Impreſſions we have of the divine Goodneſs in the kind Interpoſition of his Providence in our Behalf?

And *laſtly*, When we obſerve any Symptoms of our approaching Diſſolution, and have Reaſon to apprehend that the Time of our Departure out of this World is drawing near, then is a very proper Seaſon for the Duty of Self-examination; To delay Repentance from Time to Time, and put off the Practice of Religion, the Practice of Virtue and Well-doing to the Cloſe of Life, or to truſt to a Death Bed Sorrow, are

are indeed moſt fatal Deluſions; but tho' the main Tenor of the Converſation; and the prevailing Temper of the Mind has been holy and virtuous, and the Heart upright and ſincere, yet ſo many Slips and Failings, Defects and Imperfections are apt to attend even very good Men, that it will be very proper to call ourſelves to an Account when we have Reaſon to judge that Death cannot be far from us, that while there is yet ſome little Time before us, we may employ it in correcting any Thing that has been wrong, and taking the Comfort of what has been good and right in our Conduct, and in perfecting ourſelves more and more in all theſe holy and divine Diſpoſitions which render us like to God, and fit for the Society of the holy Angels, and the Spirits of the Juſt who are gone before us; ſo ſhall we withdraw our Affections from earthy Enjoyments, and reconcile our Minds to the Thoughts of Death and that bleſſed State, which is prepared for the Righteous, (into which Death is the Entrance,) where we ſhall be ever with the Lord, and be perfect-

ly holy, and perfectly happy in the Enjoyment of God to all Eternity.

And now after what has been briefly ſaid under the four Heads which were propoſed in treating of this Subject, we need not uſe many Words to ſhew the Uſefulneſs of frequent Self-examination, and the Advantages that may accrue from it towards our Progreſs in moral Perfection. We all know, and profeſs to believe, that there is a future State of Rewards and Puniſhments, and that in Order to that we ſhall all of us be called to an Account before the righteous Judge of the World, who will bring every Work into Judgment with every ſecret Thing, whether it hath been good, or whether it hath been evil: Now ſince every one of us muſt give an Account of himſelf to God, it is highly reaſonable, and it will be our Wiſdom and Intereſt, to call ourſelves often to an Account, and bring our whole Conduct, whether open or ſecret, into Judgment before the Tribunal of our Conſcience, and by this Means we ſhall know ourſelves and the moral State of our Minds,

and

and be able to form, at leaſt, a probable Judgment, how we ſtand with Reſpect to the Favour or Diſpleaſure of God, our ſupreme Governor and Judge; for if upon ſuch Examination in the Court of Conſcience, our Hearts condemn us not, but approve of us as ſincere and upright, then have we Confidence towards God, and Ground of rejoicing in any State of Life, a good Conſcience being a contiual Feaſt; but if our Hearts condemn us, then, much more may we expect that God will condemn us, who is greater than our Hearts, and knoweth all Things; but yet there is Hope concerning us, for there is Room for Repentance, and if, while there is Time and Opportunity, we confeſs our Sins and forſake them, and walk in Newneſs of Life, if we abſtain from Evil and do Good, and perſevere in well doing for the future, God is faithful and juſt, gracious and merciful to forgive us our Sins, and cleanſe us from all Unrighteouſneſs.

By a due and frequent Self-examination we ſhall be diſpoſed alſo to entertain modeſt and humble Thoughts of ourſelves

ourſelves, charitable and favourable Thoughts of others, and to forgive the Offences of our Brethren againſt us, and make Allowance for their Frailties and Weakneſſes, as being conſcious in how many Inſtances we ourſelves have offended, and need Forgiveneſs both from God and Man. It will be a means likewiſe to keep our Conſciences tender, and preſerve us from Hardneſs of Heart, and Boldneſs in ſinning; and it would ſerve to make us ſenſible of the great Patience and long Suffering of God, who ſtill bears with us, notwithſtanding the many Sins and Provocations we find ourſelves to be chargeable with, and daily lyable to; and in one Word, it will be a good Means to lead us to Repentance and Amendment of Life, and a continual Progreſs in Holineſs and Virtue; and excite us to a due Care and Sollicitude to pleaſe God, to obey him in all Things, and to approve ourſelves in well-doing to his all ſeeing Eye.

Here follows a few Forms of Prayer for the Uſe of thoſe who may need ſuch Helps.

A Prayer

A Prayer for a Family on the Lord's Day Morning.

WE humbly adore thee, O Lord, as the Creator, Preſerver, and Governor of the whole World, and celebrate the Praiſes of thine unerring Wiſdom, thy moſt perfect Goodneſs, and Almighty Power, which every where appear in all the Works of thine Hands, and the Diſpenſations of thy Providence towards all thy Creatures: Great and marvellous are thy Works, Lord God Almighty, juſt and true are thy Ways, O thou King of Saints; who ſhall not fear thee, O Lord, and glorify thy Name? For thou only art holy: All Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt. Thou art great, and greatly to be praiſed, thy Greatneſs is unſearchable, and thine Underſtanding is infinite: All thy Works do praiſe thee, and it becomes thy Saints to bleſs thee, for thy Works are manifold, O Lord, in Wiſdom haſt thou made them all, and the Earth is every where full of thy Riches: thou art Good, and doeſt

eſt Good, and art continually diſpenſing the Bleſſings of thy Goodneſs in ſuitable Proportions to all thy Creatures.

We acknowledge with all Reverence and Humility our entire and conſtant Dependence on thee, and thankfully rejoice in thy Government over us, and in all the Bleſſings of thy Providence, of which we have been daily partaking, ever ſince we came into the World; we have taſted and ſeen that thou art Good, we have had Expeperience of thy Goodneſs in the Land of the Living? It is by thee we have been brought into the World, and hitherto ſupported and upheld, and it is to thee we are indebted for Life and Breath, and all Things; for our rational and moral Powers, and all the Faculties and Affections of our Nature, whereby we are capable of becoming like to thee, and riſing to high Degrees of Perfection and Happineſs in another State,

It is to thy free and undeſerved Goodneſs we owe all the Advantages we enjoy by the Goſpel Revelation which is ſo wiſely calculated to promote

mote the true Happineſs of Man, and carry him forward to the proper Perfection of his Nature; we rejoice in the Light of that holy Goſpel, and that we ſee the Way to be happy by the Doctrine and Example of thy beloved Son: We bleſs thee for that moſt gracious Covenant which thou haſt eſtabliſh'd with us in his Blood, wherein are given to us great and precious Promiſes upon the moſt reaſonable and condeſcending Terms, and the moſt effectual Helps and Encouragements to the Practice of Holineſs and Virtue, and a patient Continuance in well doing; theſe Things we cannot but eſteem as greater Bleſſings than Thouſands of Gold and Silver; they are the Joy, Support and Satisfaction of our Hearts; Lord, let it be unto thy Servants according to thy Word, and incline our Hearts to do thy Will.

We praiſe thee alſo for the Reſurrection of our bleſſed Lord from the Dead, whereby he was declared to be the Son of God with Power, we rejoice in his triumphant Aſcenſion on high, and Exaltation at thy right Hand, Angels, Authorities and Powers being made ſubject to him: and we bleſs thee for the

coming of the Holy Ghoſt in his miraculous Gifts and Powers; for the Succeſs and Propagation of the Goſpel, notwithſtanding the Oppoſition it met with; and that in thy good Providence it hath reached our Ears who dwell in theſe remote Parts of the Earth; bleſſed be God that the Sound of this Goſpel is heard in our Land, and we walk in the Light of thy Countenance; that we have the free Exerciſe of our Religion, and can aſſemble ourſelves together for thy Worſhip and Service, and our Inſtruction in the Doctrines and Duties of Chriſtianity, on this thy holy Day, as oft as it returns.

Diſpoſe our Minds, we beſeech thee, to a ſerious Attendance on the Duties of thy Worſhip, and let us not reſt in the Means without attaining the End, or in an exterternal Form of Godlineſs, without the Life and Power of it; but let our Prayers and Devotions be effectual to preſerve and cheriſh good Affections in our Hearts, and let the Truths we ſhall hear engage us to a farther Progreſs in all Holineſs and Virtue: And be thou graciouſly preſent this Day in all thy Churches, let thy Bleſſing and the Aids of thy Spirit go along with the Preaching of the Word, and all the

the Miniſtrations of the Goſpel, and let much good be done every where by thoſe Means of Grace which thou haſt appointed, that Sinners may be converted unto thee, and that Saints may be built up more and more in Faith and Holineſs.

Thou haſt been graciouſly pleaſed to grant us a refreſhing Reſt to our frail Bodies, and bring us ſafely thro' the Darkneſs of the Night to behold the Light of another Day; for which we praiſe and bleſs thy holy Name; may it pleaſe thee to continue the Care of thy Providence over us throughout this Day, and may we, and all in whom we are concern'd, be kept in Safety under the Shadow of thy Wings: Forgive us all our paſt Offences upon the Terms of thy Son's Goſpel; and let not our Iniquities ſeparate between us and our God; may our Hearts be right in thy Sight, ſincere and pure before thee, and ſtedfaſt in thy Covenant, and let us be graciouſly accepted in *Jeſus Chriſt* thy Well-beloved, whoſe we are, and whom we ſerve, and in whom we deſire ever to be found, living and dying. In the comprehenſive Words that he hath taught us, we continue to pray for ourſelves, and for all Mankind: *Our Father who art in*

Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven: Give us this Day, our daily Bread; forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

A Prayer for a Family on the Lord's Day *Evening.*

MOST gracious God, and merciful Father in *Chriſt Jeſus* our Lord, we draw near to thee this Evening of thy holy Day, to renew our Praiſes and thankful Acknowledgments to thy divine Majeſty, for thy great Goodneſs to us, and to all the Children of Men, on whom thou haſt beſtowed innumerable Favours and Bleſſings, out of thy free Bounty and Loving-Kindneſs: We are thine and not our own, thou haſt made us, and not we ourſelves, we are thy People and the Sheep of thy Paſture, we have been the Objects of thy fatherly Care and kind Providence ever ſince we came into the World: and we acknowledge with all Gratitude and Humility that Goodneſs and Mercy have followed us thro' the whole

whole Courſe of our Lives paſt even to this Day, and that from thy bountiful Hand we have received many Bleſſings and Benefits which are exceeding great and valuable, of the leaſt of which, we confeſs, we are altogether unworthy: Forgive us, we beſeech thee, all the ungrateful and unworthy Returns we have made to thee for all thy Goodneſs, and may thy Patience and Forbearance lead us to a ſincere Repentance, and engage our Hearts to the Love of thee our God above all Things, and to the conſtant Practice of Righteouſneſs and Virtue all the Days of our Lives.

We bleſs thee that we can celebrate this Day which is ſet apart for the Purpoſe of publick religious Worſhip and Inſtruction, as oft as it returns, and that we have been permitted to aſſemble ourſelves together with our Chriſtian Brethren to worſhip thee the great Creator and Governor of the World, in the Name of our common Redeemer *Jeſus Chriſt* thy Son, and to receive ſome Inſtructions and Exhortations from thy holy Word, for our Improvement in all Holineſs and Virtue: How amiable are thy Tabernacles, O Lord of Hoſts? we eſteem a Day

in thy Courts better than a thouſand, and would rather be Door-keepers in the Houſe of our God than dwell in the Tents of Wickedneſs.

Give us Grace, we beſeech thee, to make a proper Improvement of what we have been hearing and doing, that we may be daily growing in Grace, and in the Knowledge of *Jeſus Chriſt*, and be fruitful in all the Works of Goodneſs, and Righteouſneſs, and Truth, to thy Glory and Praiſe, and the carrying forward our own Salvation and Happineſs.

Mercifully overlook whatever thy pure and holy Eyes have ſeen amiſs in our religious Performances, or in any Part of our Conduct this Day, and accept of our ſincere Endeavours to ſerve thee, and glorify thy Name, however weak and imperfect they have been; and if any good Impreſſions have been made upon our Minds, may they abide with us, and have a proper Influence upon our Temper and Conduct: And let us be always poſſeſs'd with ſuch a ſerious Senſe of thy Being and Perfections, of the Wiſdom and Equity of thy Adminiſtration, of the Reaſonableneſs and Excellency of Religion, and the Certainty of a future State of Re-

wards

wards and Puniſhments, as may effectually reſtrain us from every Thing that is Evil, and excite us to ſtudy above all Things to approve ourſelves to thee by the conſcientious Practice of every Thing that is good and acceptable in thy Sight, and may render us in ſome Meaſure like to thee, the Standard and original of all Perfection, and fit for the glorious Society of the holy Angels, and the Spirits of the Juſt made perfect.

Help us, O Lord, againſt our manifold Infirmities, and ſecure us againſt the Snares and Temptations to which we are expoſed; let us be daily increaſing in all the Chriſtian Virtues, and abounding in every good Word and Work, and let us be filled with that Wiſdom which is from above, that is pure and peaceable, gentle and eaſy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocriſy. May we carefully endeavour to adorn that holy Religion we profeſs by a truly Chriſtian Temper and Conduct in all Things, and let us, (as becomes thine Elect, holy and beloved,) put on Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, Forbearing and

Forgiving one another, as Chriſt forgiveth us: and let us, above all, put on that large and open and charitable Frame of Spirit, which is the moſt perfect Bond of Chriſtian Union; May the Peace of God rule in our Hearts, and the Word of Chriſt dwell in us richly in all Wiſdom, and whatſoever we do, whether in Word or in Deed, let us do all in the Name of the Lord *Jeſus*; giving Thanks always, for all Things, unto thee, even the Father, by him: Let us have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them by the Purity of our Manners, and the Holineſs and Goodneſs of our Lives, and to that End let us walk circumſpectly, wiſely and watchfully, redeeming the Time, and readily embracing all proper Opportunities of doing good, and improving our Minds in moral and ſpiritual Perfection; that ſo paſſing thro' this World innocently and uſefully, we may in thy good Time finiſh our Courſe with Joy, and be admitted to partake of that Glory and Happineſs which thou haſt prepared for the faithful Diſciples of thy Son.

And

And Thou, O God, who art the Creator and Preſerver of all Men, we would humbly offer up our Prayers unto thee for all Sorts and Conditions of Men, that it may pleaſe thee to continue the Care of thy Government over the World which thou haſt made, and to diſpenſe the Bleſſings of thy Goodneſs to all Men in all Parts of the Earth; and particularly that it may pleaſe thee in thy good Time to communicate the Knowledge of the Chriſtian Religion in it's Truth and Purity unto all Nations, that the Kingdoms of the World may become the Kingdoms of thee the one true God, and of thy Son *Jeſus Chriſt*; and there may be great Peace and Happineſs in all Lands by obeying the Laws of the Prince of Peace: Let every Thing be happily taken out of the Way that is an Hindrance to the Succeſs and Propagation of the Goſpel, let the Chriſtian Churches be purged of every Thing that offends, or tends to bring a Reproach on the Chriſtian Name; May the Truth as it is in *Jeſus* prevail every where, and be embraced in the Love of it, and have a proper Influence on the Hearts and Lives of all who entertain and profeſs it:

Be

Be favourable to these Lands of *Britain* and *Ireland*, wherein we dwell, and the Dominions thereto belonging; continue to us, if it be thy Will, the Enjoyment of our civil and religious Liberties, with our publick Peace and Tranquillity, and our healthful and fruitful Seasons; and may we shew our Gratitude for these valuable Blessings by the Holiness and Obedience of our Lives.

Bless our King upon the Throne, and all the Royal Family, protect them by thy Providence, guide them with thy holy Spirit, and may they be shining Examples of Piety and Virtue to all about them: Direct all who are in Authority under the King, and over us, may they rule in thy Fear, as knowing they must give an Account, and grant that we thy People and all the Inhabitants of these Lands, may under the Shadow of civil Authority, lead peaceable and quiet Lives in all Godliness and Honesty. Give Success to the Labours of all who preach the Gospel of thy Son in it's Truth and Simplicity, and may pure and undefiled Religion and the Power of Godliness flourish and prevail in all the Churches, and be visible in the Lives and Conversations

tions of Chriſtians. Have Mercy upon thoſe who labour under any Kind of Affliction, Trouble, or Diſtreſs, whether in Mind, Body, or outward Circumſtances, and do them good as their various Caſes and Neceſſities may require; bleſs our Friends and Relations; requite the Kindneſs of our Benefactors; and if we have any Enemies, Father forgive them: Be gracious to us of this Family, may we all be dutiful and faithful to one another, according to the Relations we are in; [may thoſe who are young remember their Creator in the Days of their Youth] and may it pleaſe thee to continue Health and Peace among us, and to encompaſs us with thy Favour as with a Shield.

And now, O Lord, we thank thee for the Protection of thy Providence over us throughout this Day, and that by thy good Hand upon us we are ſafely brought to the Concluſion of it; impute not to us any of the Failings or Infirmities of the Day, and if thou haſt ſeen Sincerity in our Hearts, accept of us graciouſly in *Jeſus Chriſt*; take us and all in whom we are concerned, into thy Care and Keeping throughout the Night, and bring us in Safety, if it be thy Will, to the

Light

Light and Comforts of another Day, fitted and diſpoſed for the Duties and Events of it. Theſe our Prayers and Supplications we humbly preſent to thy divine Majeſty in the Name and as the Diſciples of thy Son *Jeſus Chriſt* our Lord, and in the comprehenſive Words which he hath taught us, we ſum up all our Requeſts both for ourſelves and others: *Our Father who art in Heaven, Hallowed be thy Name, may thy Kingdom come; and thy Will be done, in Earth, as it is in Heaven: Give us Day by Day our daily Bread; forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

A Prayer for a Family on any other Day of the Week, and which may ſerve either for Morning or Evening.

O Lord God Almighty the Maker, Preſerver and Governor of the whole World, on whom we, and all Creatures, continually depend, and to whom we

we are ſubject and accountable; we acknowledge and adore thee as our Lord, our Lawgiver, and our Judge, and our moſt gracious and merciful Father in *Chriſt Jeſus* thy Son: We come unto thee in his Name, believing that thou art, and art the Rewarder of them who diligently ſeek thee: We preſent ourſelves before thee in thankful Acknowledgment of thy Goodneſs to us, and to all thy Creatures, to worſhip thy divine Majeſty with Reverence and goldly Fear, and by Prayer and Supplication with Thankſgiving to offer up our Requeſts unto thee, who art the Hearer of Prayer, able and willing to help us.

We are all of us thy Creatures, whom thou haſt formed after thine own Image, and made capable of knowing thee from whom we come and the Relations we ſtand in to thee as our moral Governor and Judge, and to the Reſt of Mankind as Members with us of the ſame Community, and Fellow Subjects of thy moral Kingdom, and capable of knowing the ſeveral Duties which ariſe out of theſe Relations; we bleſs and praiſe thee, O Lord, for this honourable Rank thou haſt given us in the Order of thy Creation; thou

thou haſt taught us more than the Beaſts of the Field, and made us wiſer than the Fowls of Heaven, thou haſt put a Spirit in Man, aud the Inſpiration of the Almighty hath given him Underſtanding. O! that we may live ſuitably to this Dignity of our Nature, and as becomes moral Agents created in the Image of God, formed for Religion and Virtue, endow'd with ſocial as well as private Affections, and made to be happy in the Exerciſe of them.

It becomes us likewiſe to bleſs thee and celebrate thy Praiſes for the farther Advantages we enjoy by the Goſpel of thy Son *Jeſus Chriſt*, whereby immortal Life and Happineſs is ſet in a clearer Light than ever it was before, the Sting of Death is removed, and the Kingdom of Heaven is opened to all who truly believe, and ſincerely obey his Goſpel: Bleſſed be that good Providence which hath ordered our Lot, and determined the Bounds of our Habitation in a Land of Light and Viſion, and that from our early Years we have been trained up in the Knowledge of thee, the only true God, and of him whom thou haſt ſent to be

our

our Saviour, even *Jeſus Chriſt* thy Son, whom to know is Life eternal.

We confeſs, O Lord, we are poor ſinful Creatures, who have in many Inſtances departed from thy Commandments, and wandered in crooked Paths, diſhonouring to our holy Religion, and tending to provoke thy juſt Wrath and Diſpleaſure againſt us; we have done thoſe Things which we ought not to have done, and we have neglected, or careleſly performed, the Things which we ought to have done, and have not made that Progreſs in Holineſs and Virtue which might reaſonably have been expected from us, who have enjoyed ſuch Advantages and Means of Improvement in moral and ſpiritual Perfection; if thou, Lord, ſhouldſt be extreme to mark what we have done amiſs, there is not one of us could ſtand before thee, and we have no other Hope or Confidence but in thy Mercy and Goodneſs which thou haſt declared unto Mankind in *Chriſt Jeſus* thy Son; by him thou haſt invited and encouraged Sinners to Repentance, and upon his Blood thou haſt eſtabliſhed with us a moſt gracious Covenant

venant of Pardon and Acceptance upon the moſt merciful and condeſcending Terms; which our Conſciences cannot but approve of as worthy of thee to require, and fit for us to comply with; incline our Hearts, we beſeech thee, to a ſincere Compliance with them, that we may truly repent of our Sins and forſake them, and denying all Ungodlineſs and worldly Luſts, may live ſoberly, righteouſly and godlily, in this preſent World.

We know and believe that *Jeſus Chriſt* is a Teacher ſent of thee, and that no Man ever ſpake as he did, or taught the true Religion in that Perfection that he has done, or led ſuch a pure, holy, and uſeful Life, as he did; grant then, O Lord, we beſeech thee, that we may obey from the Heart the Doctrine he hath taught us, that we may carefully imitate the Example he hath left us, and cultivate in ourſelves the ſame Mind, the ſame Temper and Spirit that was in him.

And that our Lives may be an Ornament to our Chriſtian Profeſſion, and anſwer the great and good Deſign propoſed by the Goſpel, grant that whatſoever

ever Things are true and ſincere, whatſoever Things are comely and venerable, whatſoever Things are juſt and equitable, whatſoever Things are pure and chaſte, whatſoever Things are lovely and reputable, whatſoever Things are really virtuous and Praiſe-worthy, we may think of theſe Things, and hold them in high Eſteem, and zealouſly ſtudy to practiſe them; and may the very God of Peace ſanctify us wholly, and we pray God that our whole Spirit and Soul, and Body, may be preſerved blameleſs unto the coming of our Lord *Jeſus Chriſt.*

We thine unworthy Servants would likewiſe humbly intercede with thee, the tender Parent of the Univerſe, in Behalf of all Mankind, whereſoever they dwell on the Face of the Earth, knowing that it is good and acceptable in thy Sight, that we ſhould expreſs before thee our Love and good Will to all Men, and our Deſire of their Happineſs: We commend them all unto thee, and to the Care of thy Providence; continue to do them good, giving Rain from Heaven and fruitful Seaſons, filling their Hearts with Food and Gladneſs; eſpecially we pray

that the Goſpel of our great Redeemer may have free Courſe, and be glorify'd thro' the whole World, and that all the Inhabitants of the Earth may come to the Knowledge of the true Religion, and be guided to the Way of Peace and Happineſs, and walk in it: Reform whatever is amiſs in the Chriſtian Churches, either in Doctrine, Worſhip, Diſcipline, or moral Conduct; purge them from the Corruptions and Abuſes that have been introduced into them, and let the State of Religion which was eſtabliſhed in thy Wiſdom by *Jeſus Chriſt*, be reſtored to its original Purity and Simplicity, that the Power and Efficacy of it may no longer be weakened and loſt thro' the groſs Mixtures of Idolatry, Superſtition, or Enthuſiaſm, or the Commandments of God rendered of no Effect by the Traditions and Ordinances of Men.

Be favourable to theſe Lands of our Nativity, preſerve Peace within our Borders, abundantly bleſs our Proviſions, let our Poor be ſatisfy'd with Bread, and may we all rejoice in thy Goodneſs with thankful Hearts; continue among us the Light of thy glorious Goſpel, with all our valuable Privileges and Liberties both civil

civil and religious: Bleſs thoſe who are ſet in Authority over us in civil Affairs, guide them in their Adminiſtration, and may they rule in thy Fear, and be thy Miniſters to us for good: Extend thy Pity and Compaſſion to thoſe who labour under any Kind of Affliction, and make all Things work together for their good; awaken ſecure and careleſs Sinners, that they may think on their Ways, and turn themſelves unto thee and to the Practice of Righteouſneſs, before it be too late; raiſe up them that are fallen, ſtrengthen them that are weak: comfort thoſe who are melancholly, reſtore to the Exerciſe of Reaſon ſuch as are in any Meaſure deprived of it; and do good unto all as their various Caſes and Neceſſities may require.

For the Morning.

AND now we bleſs thee, O Lord, for the watchful Care of thy Providence over us thro' the Darkneſs of the Night, and that after a refreſhing Reſt we are brought in Safety to ſee the Light, and enjoy the Comforts

For the Evening.

AND now we thank thee, O Lord for the kind Protection of thy Providence over us thro' the paſt Day, and that by thy good Hand upon us, we are ſafely brought to the Concluſion of it; graci-

Comforts of another Day; continue thy Protection over us throughout the enſuing Day, defend us from the Dangers to which we may be exexpoſed, ſecure us againſt the Snares and Temptations of an evil World, keep us in in thy Fear continually, and may we live under an habitual Senſe of thy Preſence and Providence; direct us in all our Ways, perfect what concerns us, and make all Things, whether proſperous or adverſe, work together for our good.

ouſly over-look whatever thou haſt ſeen amiſs in any Part of our Conduct, and accept of our ſincere, tho' weak Endeavours to ſerve thee, in the Duties of Piety and Virtue, and to approve ourſelves to thee in well doing: We would humbly commit ourſelves, and all in whom we are concern'd, to thy continued Protection, and Care thro' the enſuing Night, praying that after a moderate and refreſhing Sleep, we may awake the following Morning with renewed Health and Vigour, to purſue the Work and Buſineſs of the ſeveral Stations in which thou haſt placed us, that we may anſwer the wiſe Purpoſes of our Creation, by doing good while we ſojourn in theſe Bodies, and by preparing

paring our Minds for higher and nobler employments hereafter in a future and better State.

Mercifully pardon all our paſt Offences, upon the Terms of thy Son's Goſpel, and let not our Sins ſeparate between us and our God, or provoke thee to reject our Prayers and Services; help us againſt our Infirmities, and eſpecially the Sins that moſt eaſily beſet us; and let us be daily attaining to farther and higher Degrees of all Holineſs and Virtue, and advancing towards the true Perfection and Happineſs of our Nature, till it ſhall pleaſe thee to call us up to the full and compleat Enjoyment of it in that State which thou haſt prepared for the Righteous; into which we beſeech thee, to bring us, and all thy faithful Servants, in thy good Time, for thy Mercies Sake in *Jeſus Chriſt* our bleſſed and only Mediator, in whoſe comprehenſive Words we ſum up all our Requeſts both for ourſelves and others. *Our Father who art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us Day*

by

Day onr daily Bread; forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A Prayer for the Uſe of a Family on Saturday *Evening.*

MOST glorious and ever bleſſed God, thou art the Former of all Things, the Lord of Hoſts is thy Name, who art wonderful in Counſel, and excellent in Working; thou art the Stay and Support of the whole Creation, and a ſtrong Tower of Defence to all thoſe who put their Truſt in thee, and keep thy Ways: Thou art our Life and the Length of our Days, our Times are in thy Hand; our Dependance is entirely on thee, and we are in all Things ſubject to thy Diſpoſal; bleſſed be thou who humbleſt thyſelf to take a Care of thy Creatures; it is our Happineſs, and we rejoice in it, that thou art the Ruler of the World, and that we are under the Government of the moſt perfect Wiſdom and Goodneſs in Conjunction with infinite Power; we would truſt in thee at all Times, and pour forth

forth our Hearts before thee, we would rejoice in the Lord, and joy in the God of our Salvation.

We thank thee for thy Goodneſs and Loving-kindneſs to us and to all the Children of Men; we bleſs thee for our Creation and Preſervation, and all the Comforts and Conveniencies of this Life, which thro' thy good Providence we enjoy; but above all we bleſs thee for thine ineſtimable Love in the Redemption of the World by thy Son, *Jeſus Chriſt*, our Lord, for the Means of Grace, and the Hope of Glory, and all the Privileges and and Advantages we enjoy by the Chriſtian Revelation.

We acknowledge, O Lord, with Shame and Confuſion of Face, that we have not rendered unto thee according to the Benefits which thou haſt beſtowed upon us, nor made that Improvement of our Goſpel Privileges that we might and ought to have done; we have ſinned againſt thee, and broken thy holy and righteous Laws, Times and Ways without Number, and if thou, Lord, ſhould mark our Iniquities, we could not any of us ſtand before thee; but in an humble and penitent Senſe of our Sins, we draw

near

near to thee in the Name of thy beloved Son, and according to the Tenor of that Covenant thou haſt eſtabliſh'd with us on his Blood, we earneſtly beſeech thee to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs; and grant, O Lord, that we may hereafter walk in Newneſs of Life, bringing forth the ſuitable Fruits of Repentance, and ſtudying to abound in Holineſs and Virtue, and all good Works.

We thank thee for thy Patience with us, and that we are ſtill ſpared, and have Time and Opportunity to work out our Salvation: We thank thee for all the paſt Mercies of our Lives, and particularly for thoſe of this paſt Week which is now about to End; graciouſly pardon and overlook whatever we may have done or omitted contrary to thy holy Laws; and give us Grace to employ the approaching Week, and all the remaining Weeks and Days that may be allotted to us in this World, to the true Ends and Purpoſes of Life, that we may all of us, in our ſeveral Places and Stations, and according to our Abilities, Capacities, and Opportunities, glorify thee our great Creator and Governor, do good to Men,

who

who are made in thine Image, and perfect our own Minds more and more in all moral Excellence.

Grant us this Night, if it be thy Will, a quiet refreſhing Reſt to our frail Bodies, and raiſe us up the enſuing Morning with renewed Health and Strength, and in a ſuitable Frame and Temper of Mind for the Duties and Services of the Day; and as the Morrow is the Day of Reſt, ſet apart for the publick Exerciſes of religious Worſhip and Inſtruction, let not any of us forſake the aſſembling ourſelves together with our Chriſtian Brethren for that wiſe and good End; but let us with joyful and thankful Hearts, and with a true, fervent, and religious Zeal, repair to thy Houſe of Prayer, to celebrate publickly with all the Chriſtian Church, the Worſhip which is due to thee from all who know how great and good, and excellent thou art, prepare our Hearts to pray, and thine Ear to hear, and let our Minds be pure and holy, humble and penitent, reſigned and devout, upright and ſincere before thee; filled with Love to thee, to the bleſſed *Jeſus* and to all the Saints, to one another,

and to all Men, and with the Fruits of the Spirit in all Righteouſneſs and Goodneſs and Truth, that we may be meet Temples for the Holy Ghoſt to dwell in, and fitted to offer up ſpiritual Sacrifices that may be acceptable to thee by our Lord *Jeſus Chriſt*.

Grant, O Lord, that on this thy holy Day that is approaching, we may not only abſtain from worldly Buſineſs, but may ſanctify it by the Exerciſes of Piety, by Prayers and Supplications with Thankſgiving, by hearing and reading thy holy Word, ſerious Meditation upon it, by Self-examination, and by the Works of Charity and Mercy: And may it pleaſe thee to give Grace to the Miniſters of thy Goſpel, the Paſtors and Teachers of thy Churches, that they may diſcharge the Duties of their Office with Care and Fidelity, and do thou accompany their Labours with thy Bleſſing, which alone giveth Succeſs; and may our Lives in this World be a conſtant Preparation for that eternal Reſt which remaineth for thy faithful People in Heaven above, when we ſhall be ever with the Lord, beholding his Glory, and partaking

taking of it *. And now, O our God and heavenly Father, we humbly pray that thy Name may be hallowed and glorify'd thro' the whole World, that thy Kingdom may come, and thy Goſpel be propagated unto all Nations; and that thy bleſſed and holy Will may be done, and thy wiſe and righteous Laws obſerved and obeyed, every where, by Men here upon the Earth, even as by the celeſtial Inhabitants in Heaven; give us Day by Day our daily Bread, and ſuch a Portion of the Neceſſaries and Conveniencies of Life, ſuch a Meaſure of Health, and other temporal Mercies, as in thy Wiſdom thou knoweſt to be beſt and moſt expedient for us; and let us enjoy thy Bleſſing with all, which alone maketh rich: Forgive us all our Sins, our Treſpaſſes and Offences againſt thy holy Laws, for thy Mercy's Sake in *Jeſus Chriſt*, even as we do ſincerely and from the Heart forgive all thoſe who treſpaſs and offend againſt us: And lead us not into Temptation, but deliver us from Evil, be pleaſed in the Courſe of thy Providence either to keep us from being

* In this Paragraph there are a few Sentences taken from a Prayer of Mr. *Oſtervald* in the Liturgy which he compoſed for the Church of *Neufchatel*, with ſome Variations.

tempted to ſin; or ſupport and deliver us when we are tempted; and let us be happily delivered from every evil Way and Work, and preſerved to thy heavenly Kingdom, thro' *Jeſus Chriſt* our Lord, and by the Conduct of the holy Spirit of Grace; for thine is the Kingdom which we pray may come; thine is the Power whereby thou art able to anſwer our Requeſts, and do for us exceeding abundantly above what we can aſk or think; and thine is, and ever will be, the Glory of thy amiable Perfections, and of thy wiſe and righteous Adminiſtration, from Angels and Men, thro' ever aſting Ages. *Amen. Amen.*

A Prayer for a Perſon in private on the Lord's Day *Morning.*

GReat and glorious Lord God, the Creator of Heaven and Earth, and of all Things that are therein; the wiſe and righteous Governor of the World, and the impartial and merciful Judge of Angels and Men; I draw near to thee in the Name of thy beloved Son, to offer up my Morning Sacrifice, in thankful Acknowledgment of thy great Goodneſs to

to me, and all thy Creatures, and in an humble Senſe of my Dependance upon thee, and my Subjection to thy Government, in which I have reaſon moſt heartily to rejoice.

Unto thee is juſtly due from me, and from every intelligent and moral Creature, the moſt humble Tribute of Praiſe and Thankſgiving, Adoration and Obedience, for thou haſt created all Things, and from thy Goodneſs it is that they are, and were created; and worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom and Strength, and Honour, and Glory, and Bleſſing, for he hath redeemed us from our Sins with his moſt precious Blood, and made us Kings and Prieſts unto thee even the Father; Bleſſing and Honour, and Glory, and Power, be unto thee who ſitteſt on the Throne, and unto the Lamb for ever and ever.

I praiſe thee, O my God, I acknowledge thee to be the Lord; the whole Creation doth glorify thee, the Father everlaſting; all thy Works do praiſe thee, and t becomes thy Saints to bleſs thee; for thy Works are manifold, O Lord, in Wiſdom haſt thou made them

all; the Earth alſo is full of thy Riches, and thou art daily diſpenſing the Bleſſings of thy Goodneſs to all thy Creatures.

I am thine, O Lord, and not my own, thou haſt made me, and not I myſelf; I am thy Creature and thy Servant, a Subject of thy moral Kingdom, and a Diſciple of thy Son *Jeſus Chriſt*, and it becomes me to worſhip and bow down, and kneel before the Lord my Maker. Bleſſed be thou, O Lord, who haſt formed me after thine own Image, who haſt made me a rational and moral Agent, capable of knowing and imitating thee, and of enjoying the Communications of thy Favour; as by thee I have been brought into the World, ſo by thee have I been upheld from the Womb till now, and have been the Charge of thy Providence ever ſince I was born; and I acknowledge with all Gratitude that Goodneſs and Mercy have follow'd me all my Life paſt even to this Day, and that from thy bountiful Hand I have received Bleſſings and Advantages that are very great and many, of the leaſt of which, I confeſs, I am altogether unworthy: I thank thee particularly for that Meaſure of Health I enjoy, and the kind Deliveran-

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ces thou haſt graciouſly vouchſafed me from Evils and Dangers to which I have been expoſed, and Sickneſſes with which I have been ſometimes afflicted; I bleſs thee that I have Food to eat, and Raiment to put on, and a quiet and ſafe Habitation to dwell in; and I praiſe thee for the Exerciſe of my rational and moral Powers, and the Uſe of my Senſes continued with me, and for all the Mercies that are in my Lot, which I acknowledge to be paſt my reckoning. But it becomes me in a more peculiar Manner to bleſs thee and celebrate thy Praiſes for thy great Goodneſs in ſending thy Son into the World for the Salvation and Redemption of Mankind, who was delivered for our Offences, and raiſed again for our Juſtification.

I thank thee, O my heavenly Father, for that moſt gracious Covenant thou haſt eſtabliſhed with us in his Blood, wherein the Pardon of our Sins, and our Acceptance with thee to eternal Life are promiſed upon the reaſonable and condeſcending Terms of ſubmitting to him by Faith and Repentance, and a ſincere Obedience for the future; and the Aſſiſtance of thy holy Spirit is offered to all

who aſk it from thee, to fortify us againſt the Temptations to which we are expoſed, and enable us to do thy Will with Delight and Chearfulneſs, and to perſevere in a Courſe of Virtue and holy Obedience to the End of our Lives; I thank thee for theſe great and precious Promiſes ſealed to us with the Blood of thy Son, and farther confirmed by his Reſurrection from the Dead, and the Gifts of the Holy Ghoſt, and for all the other Privileges and Advantages I enjoy by the Goſpel Revelation; may I ſtudy to make a proper Improvement of them by a continual Progreſs in Holineſs, and in all ſpiritual and moral Perfection.

I thank thee particularly for the Reſt and Refreſhment of this laſt Night, and that by thy good Providence I am brought in Safety to the Beginning of this Day, let my Mind be duly diſpoſed for the Duties and Services of it, that I may attend on them with Seriouſneſs and Reverence; forgive me all my paſt Offences upon the Terms of the Goſpel, and let there be no Cloud of Guilt to ſeparate between me and my God, nor any prevailing Iniquity or Corruption in my Heart to hinder the Acceptance of

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my religious Services; and when I ſhall be aſſembled with my Chriſtian Brethren to celebrate thy Worſhip, and hear the Inſtructions of thy Word, be thou graciouſly preſent with us, and may thy good Spirit help our Infirmities, and aſſiſt us in our Devotions.

Preſerve me, O Lord, I beſeech thee, from a careleſs, wandering, and inattentive Mind; let not the Cares of this World, or the Love of Riches, or the Pleaſures of Life, or the Luſts of other Things entering into my Heart, diſtract my Thoughts; and diſturb my Devotion, or choak the Word, and hinder my profiting; but help me to compoſe my Thoughts, and fix my Attention, that with a pure and upright Heart, and a ſerious attentive Mind I may hear the Inſtructions of Wiſdom, and offer up my Prayers and Supplications with Thankſgiving unto thee who art the Hearer of Prayer, to whom all Fleſh ſhould come.

Theſe Things I humbly requeſt of thee, O Lord, for thy Goodneſs Sake in *Jeſus Chriſt* the Son of thy Love, who was dead, and is alive, and lives for evermore, in whoſe comprehenſive Words I farther call upon thee, O my Father who

art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven; give me this Day my daily Bread, forgive me my Treſpaſſes, as I forgive them that treſpaſs againſt me, and lead me not into Temptation, but deliver me from Evil, for thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for a Perſon in private on the Evening of the Lord's Day.

I Adore thee, O Lord, as the Author of my Being, the Preſerver of my Life, and the Fountain of all the Mercies I enjoy, to whoſe Goodneſs I am indebted for all that I am and have, and upon whom are founded all my future Hopes and Expectations both for Time and Eternity: I thank thee for the valuable Privileges and Advantages I enjoy as I am a rational and moral Agent, and a Diſciple of thy Son *Jeſus Chriſt*, and I beſeech thee to enable me by thy Grace to form the Temper of my Mind, and order the Courſe of my Converſation in this World, as becomes the Dignity of my rational and moral Nature, and my holy Chriſtian

Chriſtian Profeſſion, and as becomes one who entertains the bleſſed Hope of eternal Life.

I humbly and thankfully adore that good Providence that hath ordered my Lot, and determined the Bounds of my Habitation in a Land of Light, Knowledge, and Liberty; that from my early Years I have been inſtructed in the Principles of true Religion, and the Rules of Piety and Virtue, and have the moſt powerful Motives to Obedience ſet before me, and the greateſt Helps and Encouragements given me to lead me to the Practice of Holineſs here, and the Enjoyment of the higheſt Happineſs my Nature is capable of hereafter; and particularly I thank thee for the Opportunities I enjoy of aſſembling with my Chriſtian Brethren for publick Worſhip and Inſtruction on the Day that is ſet apart for that Purpoſe as oft as it returns.

I thank thee that I have been permitted this Day to attend upon the publick Inſtitutions of Religion, and to join with my Chriſtian Brethren in calling upon thy holy Name, in ſhewing forth thy moſt worthy Praiſe, in giving Thanks for the great Bleſſings and Benefits we have received

ceived from thy bountiful Hand, in aſking from thee thoſe Things that are neceſſary and requiſite as well for the Body as the Soul, in offering up my Interceſſions for all Men, and in hearing the Inſtructions of thy holy Word; follow with thy Bleſſing, I beſeech thee, the Work and Service I have been employed in; may the Prayers and Supplications, Interceſſions and Thankſgivings which have been preſented to thee this Day in the Name of our great and worthy Mediator the Lord *Jeſus Chriſt*, come up as a Memorial before thee, and obtain a favourable Acceptance and an Anſwer of Peace; May the Inſtructions and Exhortations which I have been hearing from thy Word be carried Home to my Conſcience, and ſink into my Heart, and if any good Impreſſions have been made upon my Mind, may they abide with me, and have a proper Effect upon my Temper and Conduct: Pardon the Coldneſs and Imperfection of my Devotions, and whatever has been amiſs in my Performance of religious Duties, and if thou haſt ſeen Sincerity in my Heart, let me be graciouſly accepted in *Jeſus Chriſt*.

As a Member of the great Community of Mankind in general, and of the Church of *Chriſt* in Particular, I would humbly renew my Addreſſes unto thee the God and Father of all, on Behalf of all Men dwelling on the Face of the Earth, that it may pleaſe thee to continue the Care of thy Providence over them, and to diſpenſe the Bleſſings of thy Goodneſs to them, giving Rain from Heaven and fruitful Seaſons, filling their Hearts with Food and Gladneſs: But eſpecially I pray that thou wouldſt make thy Ways known upon the Earth, and thy ſaving Health among all Nations; let *Jews* and *Gentiles* be brought to the Obedience of the Faith, let pure and uncorrupted Chriſtianity obtain over the whole World, and great Peace and Happineſs be in all Lands by obeying the Laws of the Prince of Peace *Chriſt Jeſus*; and may all who profeſs and call themſelves Chriſtians depart from all Iniquity and Idolatry, and live ſuitably to their holy Profeſſion, endeavouring to abound in every good Word and Work, whereby they may glorify God, do good to Men, and perfect themſelves more and more in all Holineſs and Virtue.

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I would likewiſe humbly pray for the Welfare and Proſperity of theſe Lands of *Britain* and *Ireland*, and the Dominions thereto belonging, that it may pleaſe thee to continue to us the Enjoyment of all our valuable Privileges and Liberties both civil and religious, together with our publick Peace and Tranquillity, and our healthful and fruitful Seaſons; pardon the many Sins which abound too much among us, and may thy Patience and Forbearance, and the many Deliverances which in Times paſt thou haſt worked for us, lead us all to a true and unfeigned Repentance, that Iniquity may not be our Ruin, or deprive us of the Continuance of thy favour and Protection.

May it pleaſe thee to bleſs our King upon the Throne, and all the Branches of the Royal Family, with all our inferior Rulers and Magiſtrates, and all Orders and Degrees of Perſons amongſt us; and may all and every one, in their ſeveral Places and Stations, ſtudy to promote the Honour and Intereſt of true Religion, and the Peace and Happineſs of theſe Lands, that under the Shadow of civil Authority, we may lead quiet and peaceable Lives in all Godlineſs and Honeſty.

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May it pleaſe thee to bleſs the Labours of thoſe who preach the Goſpel of thy Son in it's Truth and Simplicity, and may the good Effects thereof be viſible in the Lives and Converſations of Chriſtians; let Sinners be converted from the Error of their Ways, and brought into the Paths of Truth and Righteouſneſs, and may thoſe who are already in a State of Holineſs and Virtue, be encouraged and perſuaded to perſevere and abound therein.

I would humbly commend to thy fatherly Mercies and tender Compaſſions all ſuch as labour under any Kind of Trouble or Diſtreſs, may their Afflictions redound to their Profit, and may they be ſupported under them, and in thy good Time happily delivered out of them; particularly I beſeech thee to pity thoſe who ſuffer for Righteouſneſs Sake, and are perſecuted on Account of Religion, and Conſcience towards God, Lord proportion their Strength to their Trials, and let thy Grace be ſufficient for them; and do thou, in thy own Time, and in that Seaſon which thou knoweſt to be beſt and fitteſt, put an end to all Oppreſſion

ſion and Perſecution for Conſcience Sake, that there may be no hurting nor deſtroying in all thy holy Mountain.

May thy Bleſſing reſt upon this Family to which I belong, enrich us all with ſpiritual Bleſſings in heavenly Things in *Chriſt Jeſus*, and with ſuch a Portion of temporal Bleſſings as thou knoweſt to be moſt expedient for us.

I thank thee that by thy good Providence I am brought to the Concluſion of this Day in Peace and Safety, Lord impute not to me wherein I have failed and come ſhort in the Performance of my Duty, and let me be accepted in the Beloved, upon the Terms of his Goſpel, and find favour in thy Sight.

Keep me in the Shadow of thy Wings thro' the enſuing Night, grant me a refreſhing Reſt to my frail Body, and raiſe me up in the Morning with renewed Health and Vigour, to return to the Buſineſs of the Day in thy Fear.

And now, O thou my God and Father who art in Heaven, and from thence beholdeſt all the Dwellers upon Earth, and maketh Proviſion for all thy Creatures, may thy Name be ſanctify'd and glorify'd

glorify'd thro' the whole World. May thy Kingdom come, and the Goſpel of the great Redeemer be publiſhed among all Nations and may thy holy Will be done in Earth, as it is in Heaven, and the eternal Laws of Godlineſs, Righteouſneſs, Charity, and Purity, be obeyed here below with that Sincerity, Delight and Conſtancy, as they are obſerved by the holy Angels above; give me Day by Day my daily Bread; give me neither Poverty nor Riches, but feed me with Food convenient for me, and having Food and Raiment, may I learn therewith to be content. Forgive me all my Offences againſt thee, and my Tranſgreſgreſſions of thy holy Laws, upon the Terms of the Goſpel, even as I do ſincerely forgive thoſe who treſpaſs and offend againſt me; and let me not fall into Sin by the Power of a..y Temptation, but deliver me from Evil both natural and moral, and lead me in the Paths of Holineſs and Virtue to the Poſſeſſion and Enjoyment of everlaſting Life and Happineſs thro' *Jeſus Chriſt* my bleſſed Saviour and Redeemer, thro' whom I aſcribe to thee my heavenly Father, the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for a Perſon in private on any other Day of the Week, Morning or Evening.

MOST gracious and merciful God, I come before thee as a Diſciple of thy Son *Jeſus Chriſt* to worſhip thy divine Majeſty with all Reverence and Humility; I acknowledge my entire and conſtant Dependence on thee, in whom I live and move, and have my Being, and to whoſe fatherly Care and kind Providence I am indebted for my daily Preſervation, and all the Mercies that are in my Lot.

I would reflect with Gratitude and Praiſe on that Goodneſs and Mercy that has followed me all my Life long even till now. I would call to my Remembrance the many Inſtances of thy loving Kindneſs, of thy Patience, Forbearance, and tender Compaſſion which I have met with from Time to Time, and would call upon my Soul, and all that is within me, to magnify and praiſe thy holy Name; bleſs the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, who healeth all the Diſeaſes, who redeemeth thy Life from Deſtruction

Deſtruction, and crowneth thee with Loving-kindneſs and tender Mercies.

I praiſe and bleſs thee, O Lord, who haſt given me Being and Life, who haſt imparted to me Reaſon and Underſtanding, and moral Diſcernment, whereby I am capable of knowing and reſembling thee the Fountain and original of all Perfection, and of riſing to high Degrees of Happineſs in another State; thou haſt made us but a little lower than the Angels, thou haſt crowned us with Glory and Honour, thou haſt made us to have Dominion over the Work of thy Hands, and put the lower animal World in Subjection to us.

I thank thee with all my Heart for the Means of Improvement in Knowledge and Virtue which thou haſt graciouſly afforded me, and particularly for the great Advantages I enjoy by the Goſpel Revelation, whereby I am clearly inſtructed in the true Religion and all the Particulars of my Duty, am fully aſſured of another World after this, and ſee the Way to be happy in it, by obeying the Doctrine and imitating the Example of thy beloved Son; O let me not receive

this Grace in vain, nor deſpiſe or neglect this great Salvation, but incline my Heart to embrace the Offers of the Goſpel and comply with the wiſe and gracious Terms of Acceptance laid down in it, that being reconciled unto thee, and devoted to thy Service and Obedience, I may have Peace in my own Mind and good Hope of being happy in thy Favour hereafter.

I confeſs I have ſinned againſt thee, and tranſgreſſed thy holy Laws in many Inſtances, I have greatly failed and come ſhort in the Performance of my Duty, and have not made that Progreſs in ſpiritual and moral Perfection that I ought to have done and which might reaſonably have been expected from one who has enjoy'd ſuch Advantages for Improvement. I acknowledge my Tranſgreſſions, O Lord, and my Sins are ever before me; I take to myſelf Shame and Confuſion of Face becauſe I have ſinned againſt thee; God be merciful to me a poor Sinner, and according to the Tenor of that Covenant which hath been ſealed with the Blood of thy Son, pardon all my paſt Offences; and enable me by thy Grace to break off my Sins by Righte-

Righteouſneſs, and wherein I have offended or done Iniquity, to do ſo no more; but hereafter to walk in Newneſs of Life, and, denying Ungodlineſs and worldly Luſts, to live ſoberly, righteouſly, and godlily in this preſent World.

Purify my Heart, O Lord from all ſinful Thoughts, Inclinations, and Deſires, and from all bad Intentions and Deſigns; deliver me from a ſenſual and worldly Mind, and may I be ſpiritually and heavenly minded, ſetting my Affections on Things above, and not on Things on the Earth; deliver me from Pride, Inſolence and Self-conceit; and may I be modeſt, humble and condeſcending; deliver me from ſinful Anger, Wrath, and Malice, and from Envy, ill Will, Revenge and all Uncharitableneſs, and and let Meekneſs and Gentleneſs, Forgiveneſs and Peaceableneſs, and univerſal Love and good Will be the prevailing Temper of my Mind, and give Law to all my Words and Actions; deliver me from all Guile, Falſhood and Hypocriſy, and may I ſtudy Truth in the inward Part, and be ſincere and without Offence to the Day of Chriſt; and as the Sum of all Religion, and the beſt Security

curity againſt Temptation, let my Mind be always poſſeſs'd with ſuch a Senſe of thy Greatneſs and Excellency, and of the Perfections of thy Nature, that I may love thee with all my Heart and Soul, and Strength and Mind, and my Neighbour as myſelf.

For what relates to the Things of this Life, I would not be anxious about what I ſhall eat, or what I ſhall drink, or wherewithal I ſhall be cloathed, but I would ſeek thy Kingdom, and Righteouſneſs in the firſt Place, and make Religion and Virtue, and Goodneſs, the principal Object of my Purſuit, and humbly depend on thy good Providence for the Supply of all my reaſonable Wants and Neceſſities, caſting all my Cares and Burthens on thee, who takeſt care of all thy Creatures, and art able to ſuſtain them.

But it becomes me, in Obedience to thy Command, and in Teſtimony of my univerſal Good-will, to pray for others as well as for myſelf; may it pleaſe thee to continue the Care of thy Providence over the whole World, and to beſtow the Bleſſings of thy Goodneſs upon all Men every where; may the glad Tidings

ings of Salvation by *Jeſus Chriſt* be publiſhed unto all Nations, and be received and ſubmitted to by all who hear them; may the Chriſtian Churches flouriſh and abound in Holineſs and Virtue, and all good Works, and let Peace, and Love, and Unity and Concord prevail and reign among them; let *Britain* and *Ireland*, and the Dominions thereto belonging, be always under the ſpecial Protection and Care of thy good Providence; bleſs our Rulers and Governors in civil Affairs, whether ſupreme or ſubordinate, and guide them in their Adminiſtration, that they may be Miniſters of God to us for good; continue to us the Enjoyment of all our valuable Rights, Privileges and Liberties both civil and religious; and may we improve them to our Growth in true Piety and Virtue; and give us from Year to Year the kindly Fruits of the Earth in their Seaſon: I ſympathize with all who are in Trouble or Diſtreſs, Lord, heal the Sick, ſupport the Weak, provide for the Poor and Needy, be a Father to the Fatherleſs, plead the Cauſe of the injured and helpleſs Widow; be a Shield to the Stranger, and a Refuge

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to all who are oppreſſed; ſtrengthen the Minds of thoſe who are under Perſecution for Conſcience Sake, and in thy good Time command Deliverances for them; comfort the melancholly, heal the broken hearted and wounded in Spirit, reſtore to the Exerciſe of Reaſon any who are deprived of it, and do good unto all as their ſeveral Conditions and Neceſſities may require.

And now, O my God, I bleſs thee that I am ſtill alive, and have not been long before this cut off in the midſt of my Sins as I have juſtly deſerved; I bleſs thee that I have the Exerciſe of my Reaſon, and the Uſe of my Senſes continued to me, and ſo many of the Comforts and Conveniencies of this Life as ſerve to render my Paſſage thro' it the more eaſy and tolerable than otherwiſe it could be; I thank thee for my Health and Strength, and Food and Raiment, that I have an Habitation to dwell in, and that as yet there is Peace and Tranquillity in the Country where I live, ſo that I can lie down and ariſe, and there is none to make me afraid, it is thou, O Lord, alone who makeſt me to dwell in

Safety,

Safety, therefore under the Shadow of thy Wings I will put my Truſt.

For the Morning.

I thank thee particularly for the Reſt and Refreſhment of this laſt Night, and the Return of the Morning Light, and I beg thy continued Protection over me throughout this Day, to which I commit myſelf, and all who belong to me; defend us from all Evils and Dangers, if it be thy Will, but eſpecially from Sin and the power of Temptation. Be pleaſed to bleſs and proſper me in all my lawful Affairs, eſtabliſh the Work of my Hands, yea the Work of my Hands eſtabliſh thou it; perfect what Concerns me, and mine, and all thy People, and make all

For the Evening.

I thank thee particularly for the Mercies of the Day paſt, and that by thy good Providence I am ſafely brought to the Concluſion of it; mercifully overlook and forgive whereinſoever I have offended or done amiſs; and be pleaſed to continue thy Protection over me thro' the following Night, grant me a quiet and refreſhing Reſt to my frail Body, and let me be raiſed, up the enſuing Morning with renewed Health and Strength, to magnify and praiſe thy holy Name, and return to the Duties of my Place and Station, and the Buſineſs thou haſt called me to, in thy Fear, and

For the Morning. all Things work together for our Good.

For the Evening. with a ſincere Deſign to approve myſelf to thee in Well-doing.

Let my Mind be duly diſpoſed for all the Events that may be before me in the Courſe of thy Providence, and let me be always ready, with an humble, thankful, and contented Mind, to receive Evil from thy Hand as well as Good, if thou ſhalt think fit to allot it to me, reſigning myſelf to thy Will in all Things and patiently acquieſcing in the wiſe Determinations of thy Providence concerning me, who knoweſt what is beſt and fitteſt for every one of us, and haſt a tender Regard to the Work of thy Hands: But eſpecially I pray that I may be enabled by thy Grace to keep myſelf always in a due Preparation and Diſpoſition of Mind for that great Event, that awful and important Change, that muſt overtake me by Death, and to that End, may I carefully ſtudy to act ſuch a Part on the Stage of this World, that when I ſhall come to be called off it, I may be able to reflect with Satisfaction on a well-ſpent Life, and have before me the joyful Hope of being

being approved in the great Day of Accounts, and admitted to partake of that Joy and Happineſs that is prepared for the Righteous in the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*. Theſe Things, with whatever thou knoweſt to be needful and expedient for me, or thoſe in whom I am concerned, I humbly requeſt in the Name, and as a Diſciple of thy Son *Jeſus Chriſt*, our bleſſed and only Mediator, in whoſe comprehenſive Words, I farther pray for myſelf an dall my Brethren, *Our Father, &c.*

A Morning Prayer for a Child.

O Lord God, Almighty, my Maker, Preſerver, and kind Benefactor, I thank thee for the Reſt and Refreſhment of this laſt Night, and that by thy good Providence I ſee the Light of another Day; I humbly beſeech thee, to continue thy Protection over me, and to keep me from all Evil, both of Sin and Danger, this Day, and all the Days of my Life, for thy Mercy's ſake in *Jeſus Chriſt*, in whoſe Words I farther pray, *Our Father, who art, &c.*

An Evening Prayer for a Child.

MOST gracious and merciful God, in whom I live, and move, and have my Being; I thank thee who haſt brought me in Health and Safety to the Concluſion of this Day; forgive, I beſeech thee, whatever hath been amiſs in any Part of my Behaviour, and grant that I may not wilfully offend again, but may be careful to grow every Day better, and increaſe in Goodneſs and Virtue; be pleaſed to keep me thro' the Darkneſs of the Night, and after a quiet and refreſhing Sleep, let me awaked in the Morning with renewed Health and Vigour to praiſe and bleſs thy Holy Name, and apply myſelf to learn thy Laws; and do thou incline my Heart to love thee, and keep all thy Commandments always, that it may be well with me both here and hereafter. Hear me, O Lord, and grant theſe my Requeſts, for thy Mercy's ſake in *Jeſus Chriſt*, my bleſſed Lord and Saviour, in whoſe Name and Words I farther pray:

Our Father who art in Heaven, &c.

A Prayer

A Prayer for a young Perſon in the Morning, taken, with ſome Variations, from the Author of the Great Importance of a Religious Life.

O Lord, my Heavenly Father, I humbly adore thee as the Maker, and Governor of the World, as the Author of my Being, the Preſerver of my Life, and the Fountain of all the Mercies that I enjoy, I thank thee for the Reſt and Refreſhment of the Night paſt, and that I am raiſed up in Health and Safety to praiſe thy Holy Name, and return to the Buſineſs of the Day.

I bleſs thee for the care of thy Providence over me, and the numberleſs Inſtances of thy Goodneſs to me, ever ſince I came into the Word, and eſpecially for the Advantages I enjoy by the Goſpel Revelation, whereby I am clearly inſtructed in the Knowledge of thee, the only living and true God, and of Him whom thou ſent to be our Saviour, even *Jeſus Chriſt*, thy Son, whom to know and obey, is Life eternal, and of all that is neceſſary, to be known and done in order to my Acceptance with

thee. May a grateful Senſe of thy Goodneſs ſo deeply affect my Heart, as to engage me effectually to thy Love and Obedience.

I acknowledge, O Lord, that I am thine, and not my own, thou haſt made me, and not I myſelf; and thou haſt redeemed me with the precious Blood of thy Son; I deſire to be thine alſo by the free Conſent of my own Mind, in a willing Dedication of myſelf to thee, and by a conſtant and faithful Endeavour to approve myſelf in well-doing to thine all-ſeeing Eye.

I beſeech thee, in thy great Mercy, to forgive me all my paſt Offences, upon the Terms of thy Son's Goſpel, and enable me by thy Grace to bring forth Fruits meet for Repentance, and to reform my Heart and Life according to thy Holy Word.

Help me to remember thee my Creator in the Days of my Youth, and to devote my early Years to thy Service and Obedience, in the Practice of Godlineſs and Righteouſneſs, Charity and Purity, Temperance and Humility. Help me ever to keep in Mind the uſeful religious Principles which I have learned, and the

pious

pious and virtuous Inſtructions which I have received, and let me never depart from thoſe good Ways in which I have been taught and accuſtomed to walk: Incline my Heart to the Love and Practice of every thing that is right and good, and create in me an Hatred and Abhorrence of every thing that is Evil; May I be modeſt and obliging in my Behaviour, reſpectful towards my Superiors; dutiful and obedient to my Parents, affectionate to my Brothers and Siſters; innocent and inoffenſive in my whole Converſation; diligent and faithful in the diſcharge of the Duties of that Condition and State of Life wherein I am, or may be placed; and may I fear, reverence, and love thee my God above all Things, and be always diſpoſed to do to others, as I would reaſonably deſire and expect they ſhould do unto me in the like Caſe.

Be thou the Guide of my Youth, and ſecure me againſt the Snares and Temptations to which I am expoſed, and from which I am in Danger thro' Want of Experience, and Conſideration, to which my Seaſon of Life is incident; And as I deſire ever to put my Truſt and Confidence in thee, ſo I pray that thy

good Providence may always take care of me; and may I learn to be contented with my Condition, reſigned to thy Diſpoſal in all Events, and thankful to thee, who giveſt me whatever I enjoy, and knoweſt how to make all Things work together for my Good.

Take me, I beſeech thee, into thy Protection this Day; keep me, if it be thy Will, in Health and Safety; and may a Senſe of thy continual Preſence with me, and Inſpection over me, and of the Account I muſt hereafter give to thee, the Judge of all, effectually engage me ſo to govern all my Thoughts, and Words and Actions, that I may be able to reflect upon them with Satisfaction, at the Cloſe of this Day.

Let thy Bleſſing be upon every Member of this Family to which I belong; bleſs my Parents and all my Friends and Relations, and all thy People every where: Requite the Kindneſs of my Benefactors, and forgive my Enemies, pity all who are in Diſtreſs, and do them good as their Need may require; I humbly commit myſelf, and all I am bound to pray for, to thee our God and Governor, in the Name of *Jeſus Chriſt* our Lord and Saviour;

viour; and in the Words which he hath taught us, I continue to pray for myſelf, and for all Mankind. Our Father who art in Heaven, *&c.*

An Evening Prayer for a young Perſon, taken from the ſame Author, with ſome Variations.

MOST merciful and gracious God, as I began the Day with praiſing thy holy Name, and imploring thy Bleſſing, Guidance and Protection, ſo I would end it with an Evening Sacrifice of Prayer and Thankſgiving in the Name of thy beloved Son *Jeſus Chriſt.*

I praiſe and bleſs thee that thou haſt made me capable of knowing thee the firſt Cauſe and original of all Things, and admiring thy high and adorable Perfections; of loving thee the Fountain of all Good and Happineſs; of obeying thee the wiſe and righteous Governor of the World; and of enjoying the Communications of thy Favour hereafter in a future and better State; and that thou haſt clearly revealed thyſelf to us, and made thy Will and Counſel relating to our Salvation

vation by *Jeſus Chriſt*, known to us, and encouraged us to call upon thee in his Name, by many Promiſes of a gracious Acceptance.

I would humbly offer up my thankful Acknowledgments for the Care of thy Providence over me ever ſince I was brought into the World, and particularly for the Mercies of the paſt Day, and that I am brought in Health, and Peace, and Safety to the Concluſion of it; bleſſed be thou, O God, who haſt preſerved me from the many Evils to which I am liable, who haſt beſtowed upon me many good Things which I have not deſerved, and haſt granted me many Advantages for my Improvement in Knowledge and Virtue, eſpecially I thank thee for any Thing that thou haſt enabled me to do, that is good and acceptable in thy Sight, and which I can reflect upon with Satisfaction.

O my God, I humbly bewail my many Strayings and Wanderings from the Paths of Piety and Virtue, and the many Failings and Imperfections that I am chargeable with; I earneſtly implore thy gracious Pardon upon the Terms of thy Son's Goſpel; God be merciful to

me

me a Sinner, forgive me my Sins, and cleanſe me from all Unrighteouſneſs; and particularly I beſeech thee to forgive and mercifully overlook whatever thou haſt ſeen amiſs in any Part of my Conduct this paſt Day, either in my Thoughts, my Words, or my Actions.

May a juſt and ſerious Senſe of my Sins, and my great Unworthineſs, keep me always humble, and work in me a true and unfeigned Repentance, conſiſting in a thorough Change of my Heart, and Reformation of my Life, according to thy holy Word; let the Remembrance of my paſt Offences, and the Frailty and Weakneſs of my Nature, excite me to greater Care and Watchfulneſs for the Time to come; and do thou confirm and ſtrengthen me in all my good Purpoſes and Reſolutions, that I may not follow, or be led, by carnal and worldly Luſts, but may obey thy holy Will and Commandments, and diligently walk in the ſame, all the Days of my Life. O Lord, what I ſee not, be graciouſly pleaſed to teach me, and wherein I have offended and done Iniquity, grant that I may do ſo no more.

Leave

Leave me not, at any Time, to myſelf, or to the Power of any Temptation; preſerve me from ſuch Circumſtances as would prove a Snare to me; may thy good Spirit be always preſent with me, to enlighten my Mind, to ſanctify my Affections, to guide me in all my Ways, and aſſiſt me in all Virtue and Well-doing: Make me duly ſenſible of my entire and conſtant Dependence on thee, that I may always commit myſelf to thy Care, and be ever ſatisfied with thy Diſpoſal of me.

Teach me ſo to number my Days, that I may apply my Heart unto Wiſdom, and as I grow in Years, may I grow in Knowledge and Goodneſs; help me to live in a conſtant Preparation for my great Change, exerciſing myſelf to have always a Conſcience void of Offence towards God and Man, and ſo employing my Time and Health, and all my Talents, as I ſhall wiſh to have done, when I come to die; and whenever thou ſhalt think fit to order my Departure hence, may I chearfully and willingly anſwer thy Call, and thankfully exchange this preſent Life for that moſt deſirable State of

Perfection

Perfection and Happineſs that will never have an End.

Take me, I beſeech thee, into thy gracious Protection this Night, keep me in Safety under the Shadow of thy Wings, and grant me, if it be thy Will, ſuch Reſt and Sleep as may refreſh my Body, and diſpoſe me for the Duties and Services of the enſuing Day.

I heartily deſire the good of all Mankind, and pray for the Purity, the Peace, and Enlargement of the Chriſtian Church; direct and aſſiſt thoſe who are employed to miniſter in holy Things, and particularly him [or thoſe] under whoſe paſtoral Care I am placed: Bleſs our King upon the Throne, and all who are in Authority under him, and over us, and guide them in their Adminiſtration; relieve and comfort thoſe who are in Affliction of any Kind, and may their Afflictions turn to their Good; bleſs my Relations and Friends, [*particularly my Parents, and Brethren, and Siſters*] reward thoſe who have done me Good, or wiſh me well, and if I have any Enemies, as I do ſincerely forgive them, ſo I pray they may obtain thy gracious Pardon: Hear theſe my Prayers, O Lord, and graci-

ouſly

ouſly accept of me, and all who from pure and upright Hearts call upon thee, in the Name of *Jeſus Chriſt*, our Lord, our Saviour, and our Judge, who hath taught us thus to pray both for ourſelves and others. Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us Day by Day our daily Bread. Forgive us, *&c.*

A ſhort Prayer for a Servant, which may be uſed Morning or Evening, from Biſhop Gibſon.

MOST gracious God, who in thy wiſe and good Providence haſt appointed unto Mankind their ſeveral Stations and Offices in this Life; I acknowledge thy Wiſdom and Goodneſs in this, and in all other thy Diſpenſations towards the Children of Men, and deſire in all Things to yield a ready and chearful Submiſſion to thy wiſe and holy Will.

And to this End, I beſeech thee to endow me with ſuch a Spirit of Humility, Patience, and Contentment, as is ſuitable to the Condition in which thy Providence hath ſeen fit to place me: Bleſs

me

me with Health of Body, and Soundneſs of Mind, that I may perform the Offices incumbent on me with Chearfulneſs and Reſignation, doing my Duty as to thee, and not to Men only, and reſting upon thy gracious Promiſes for a Reward of my Labour and Obedience.

And ſince thro' the Frailty of my Nature, and the manifold Temptations I am expoſed to, I cannot always ſtand upright, I humbly beſeech thee, out of thy great Goodneſs and Mercy in *Chriſt Jeſus* thy Son, to forgive me all my Tranſgreſſions, whether in Thought, Word, or Deed; and to enable me by the Aſſiſtance of thy Holy Spirit, to avoid them for the Time to come, and to be ever growing in Piety and Goodneſs, and increaſing in all the Chriſtian Virtues, as long, as it ſhall pleaſe thee to continue me in this World, and whenever thou ſhall think fit to call me hence, let me have a joyful Entrance miniſtred to me abundantly into the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*.

I thank thee for thy conſtant Care of me, and Protection over me, amidſt all the Changes, Chances, and Uncertainties

ties of this mortal Life; and particularly for thy Preſervation of me thro' the paſt Day [or Night] and I beſeech thee to continue me under the Care of thy good Providence, and the Conduct of thy holy Spirit, thro' the remaining Time of my Life in this World, till I be removed into the Regions of immortal Bliſs and Happineſs. All which I humbly requeſt in the Name, and as a Diſciple of *Jeſus Chriſt* thy Son, in whoſe comprehenſive Words I farther pray for myſelf and for all Mankind, Our Father who art, &c.

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